The Priest

Edited By Priests For Priests

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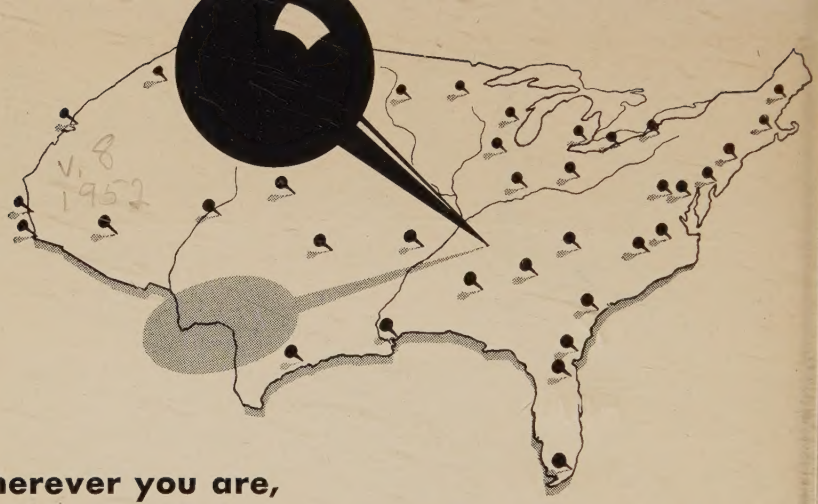

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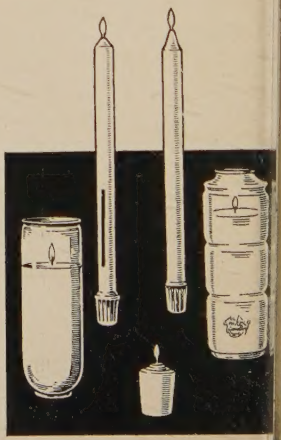

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ELSEWHERE in this issue we are publishing Father Fichter's hard-hitting rebuttal of our review of his "Southern Parish" (cf. our editorial comment of November). So far as the sociological content of his work is concerned, it will be of interest, we think, to quote liberally from the review of the work written by Dr. Paul Hanley Furfey for The Commonweal:

"His topic being so important," says Father Furfey, "it is too bad that Father Fichter did not do a better job. The book gives evidence of hasty and careless work. Incredible as it may seem, about half the numerical calculations checked by the reviewer were found to be in error. There are numerous mistakes on elementary points of Canon Law and parochial practice. The reasoning is often extremely loose . . . "

(One wonders, incidentally, whether or not Father Fichter has ever had any actual pastoral experience.)

Father Furfey then goes on to demonstrate one instance of mistaken (and pessimistic) miscalculation: Father Fichter "picks the Sunday of the year with the lowest Mass attendance [when the weather was bitterly cold], estimates that only about 1 person in

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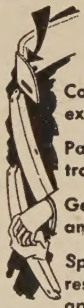

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19 is legitimately absent in this case of extraordinary weather and on this basis sets down in Table 19, p. 152, that only 57.43 per cent of the parishioners belong in the 'Weekly' classification of Sunday Mass attendance.

"Reasoning like this is pretty common throughout the book," Father Furfey says. "Unfortunately, a good many readers, unskilled in the criticism of social research, are likely to take the statistics presented at face value. Such readers will get a distorted picture of a certain southern parish."

Beyond this controversy strictly within that field, let us note that we, and no doubt most of our readers, are quite in agreement with many of Father Fichter's remarks. We quote from our November review (sorry that it gave offense): "We will grant that there is a need for information along these lines, but it must be accurate, becoming, complete, and not easily open to misinterpretation" (p. 821). Nor do we see in the review any endorsement or canonization of current methods of teaching Pastoral Theology—whatever they may be. Further, we are well aware of the pitfalls that await the newly ordained priest. For underlining these points and for some other generalizations in Father Fichter's rebuttal we are duly grateful.

But two possible inaccuracies have crept into his present article: the reviewer in **The Priest** did not categorically dismiss the work of the statistical researcher as a "fad," nor did he make the "suggestion that the findings of social

THE PRIEST **JANUARY, 1952** **VOL. 8, NO. 1**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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research in the parish should be 'locked up in the chancery.'"

Granted that our reviewer might have been more explicit in his language (p. 821), his meaning nevertheless, as he tells us—and one can see it— is that the trend may be a fad as well as legitimate interest in statistics. The need for information he avows precisely at this point.

He does not simply suggest an interment of facts in the chancery. But it is true that he raises the question and thinks it legitimate, salva reverentia; and he does fear the danger of scandal. Few pastors would be inclined to publish—say, in their Sunday Bulletin—the facts, real or alleged, that are to be widely disseminated in "Southern Parish."

Finis Coronat Opus

ANTICIPATING the Feast of the Magi, a friend was telling us, he related their story to his first-grade catechism class. After twenty minutes of explanation, discussion, and power driving, he called on one little fellow to give back their names. His answer came out fast and proudly. You see, he knew it. Yes, sir!

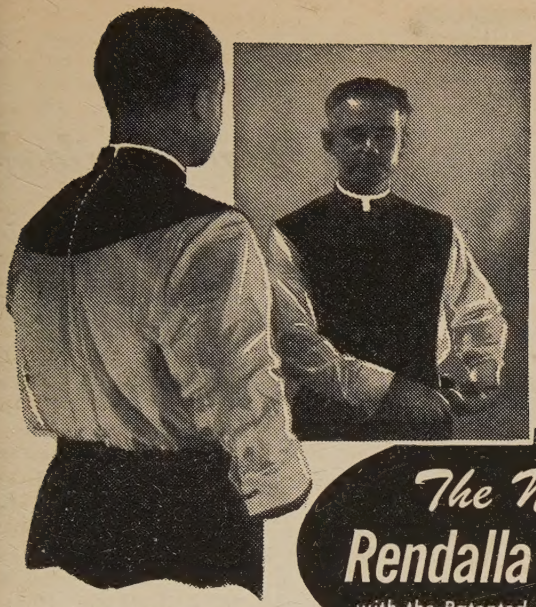
"Casmor, Baltimore, and Melchior."

Another fellow stood up to give the story in detail. According to his version, the three kings brought with them "Gold, frankenstein, and myrrh."

Therese Neumann Again

THE stir over the Hilda Graef book continues apace. Recently Dr. Pascal Parente made it the

Continued on page 65



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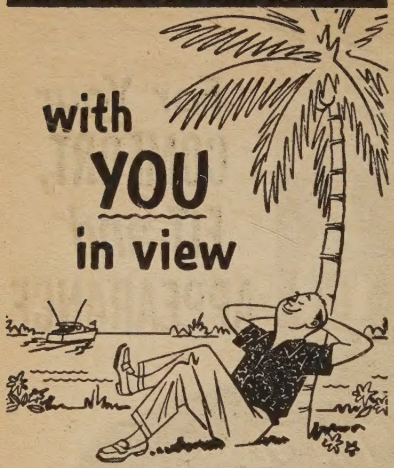

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Capital Outlook

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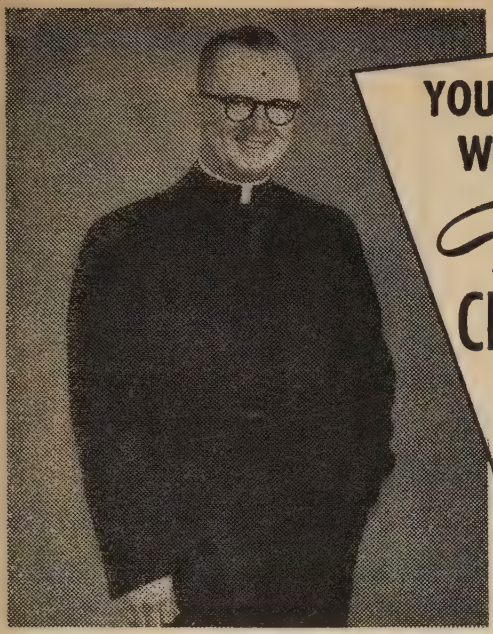
THE BLANSHARD ROAD SHOW: The opening gun in Paul Blanshard's P O A U-sponsored "tour of the provinces" was fired November 5 when he addressed an SRO crowd of 1400 at Washington's National City Christian Church. There was little new in his remarks save a change of title—from the vaguely unpleasant "The Catholic Challenge to American Democracy" to the news-prominent "An American Ambassador to the Vatican?"

The news of the Vatican appointment allowed Blanshard to sound the warning that "a moment of crisis" had approached and that "Now we can talk as we should talk." He employed the Clark nomination solely as a handle for his usual speech, scoring it on the grounds that (1) It showed a discrimination between creeds, (2) The Separation of Church and State ideal was violated, (3) Listening post value was greatly exaggerated, (4) If the Pope had information to aid us in our fight against Communism he would give it regardless if there was an American Ambassador to the Holy See or not, (5) Only 19 nations have real ambassadors at the Vatican and these are all Catholic countries, and (6) Our first envoy had been charge d'affaires to the large Papal



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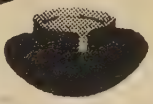

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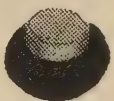

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States, an important Continental power.

Again he emphasized that Communism succeeded most readily in the countries "where the Vatican sold the people out." As the head of "a grave system of power," the Pope was also accused of being the director of "a vast imperial organization which sought limited jurisdiction in every country in the world."

Using the ambassadorial appointment only as a springboard for the conventional broadside against all "Catholic interference," he went through the POAU primer of hierarchial abuses. In education ("A Catholic mother is refused absolution for sending her child to an American public school"), in marriage legislation ("Their failure to observe reciprocity among religious ministers of marriage is unfair and un-American"), in medicine and birth control ("Guided by a great celibate priesthood not willing to undertake family responsibility") he saw a threat to American democracy. The well-dressed and attentive audience clapped with spirit at the proper breaks and gave generously at the intermission.

In the Question Period Blanshard handled queries from the floor smoothly and easily and where facts were elusive (i.e. "How many Catholics are there in American journalism?") there were dark and suspicious suppositions (" . . . None of us can really tell."

At a Reformation Day mass meeting in Roanoke, Va. Blanshard promulgated his "nine theses for a continuing American Reformation." They were:

"I. Make America a place of

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Another typical campaign was the Le Mars Central Catholic School in Le Mars, Iowa. Here the expectancy was between $150,000 and $200,000. *The amount pledged was $367,398.78 by 734 subscribers for an average gift of over $500.*

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TURN PAGE for partial list of representative campaigns conducted by Lawson Associates for Catholic institutions ➧

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Sacred Heart Parish Building Fund, Pensacola, Florida
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St. Cecilia's Church Building Fund, Harvey, North Dakota
Expectancy: $60,000
Subscribed: $108,100

If You Need $140,000

St. Mary's School Building Fund, Medford, Oregon
Expectancy: $135,000
Subscribed: $141,000

If You Need $155,000

St. Charles Parish Building Fund, Spokane, Washington
Expectancy: $100,000
Subscribed: $156,700

If You Need $210,000

Cathedral School Building Fund, Salt Lake City, Utah
Expectancy: $175,000
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FUND-RAISING CAMPAIGNS CONDUCTED FOR CATHOLIC INSTITUTIONS

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St. Joseph's School Building Fund, Mandan, North Dakota
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If You Need $300,000

St. Mary's High School Building Fund, Bismark, North Dakota
Expectancy: $250,000
Subscribed: $300,000

Portsmouth Central Catholic High School, Portsmouth, Ohio
Expectancy: $300,000
Subscribed: $310,000

If You Need $380,000

Anaconda Central Catholic High School, Anaconda, Montana
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If You Need $410,000

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7. Contribute to a Catholic hospital only if its director publicly pledges no discrimination against birth control.

8. Support those editors, publishers and theater owners who have the American courage to oppose Catholic censorship.

9. Remember that most of your Catholic neighbors are as good Americans as you are, and that they can be won on a program of broad tolerance and fair play by tactful persuasion."

* * *

THE KNIGHTS TAKE THE FIELD: Swift, sharp, and intelligent action on the part of the Shreveport, La. Knights of Columbus brought forth a full and complete apology from a noisily anti-Catholic Baptist pastor. The minister, after broadcasting the old canard concerning the "unpatriotic oath" of the Knights, was contact-

Continued on page 63

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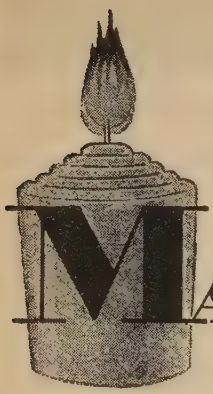

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The Priest

Vol. VIII JANUARY, 1952 No. 1

Editorial Comment

A Problem In Education

YOUNG people are delightful. Their exuberant vitality, their optimism, their radiant charm can provide a tonic in even the darkest hour of the most dismal day. It's infectious. You visit a prep-school or a college and you find even the instructors—however old they may be—walking around dewey-eyed with bouncing step.

But don't — please — if you value your equanimity and glandular stability: don't discuss anything deeper than football scores and TV shows.

The people who were six years old in 1933 when Roosevelt was elected are now twenty-four. Their indoctrination has been complete. They have accepted all the postulates of administration propaganda since then, from deficit financing to the heroic sanctity of Eleanor Roosevelt.

Speaking of complete indoctrination, incidentally, it must be pointed out that every year of Communist tenure behind the iron curtain represents an incalculable loss for Christianity. We are asked how such intensely Catholic countries as England and Scandinavia could ever have been lost to the Faith. It was simply a matter of propaganda and miseducation against the Church carried on through two generations. It took forty years, perhaps a little longer, to turn England Protestant. Russia has been officially atheistic since 1918, Central Europe since 1945. How then can we so glibly speak of a Russian return to the Faith *en masse* when we are now dealing with second-generation atheists?

But back to the point: We are privileged to know an exemplary young man of twenty-four, a typical Irish-American of higher middle-class background. He never spent a day in a secular school. After his stint in the Navy, he graduated from a Catholic college—boarding there for four years, and is now selling for a wholesale grocer.

To look at Dave, you wouldn't

think he had ever had a deep thought from birth. His conversation is a series of jokes and wise-cracks, his life a succession of parties.

One night, though, the conversation took a serious turn: politics and international relations.

A One-Party Man

First of all, he seemed to be a one-party man; not simply a doctrinaire Democrat. He just seemed to be unaware that there was any other party — or, if there were, the assumption underlying all his thought was that the administration for the past eighteen years (the duration of his whole rational life) was sort of established in power by the Constitution. How shall I say it?—as though the Democrats were constituted by divine right and competing parties were in the position of Protestants. As for the Republicans, they were as unreal to him as the Whigs and Federalists.

I mentioned Mrs. Roosevelt above. Well, her name came up in the conversation and Dave immediately got angry—the only time in three hours.

"Leave her out of this," he said rather brusquely. She was above discussion — something like Queen Bess or Princess Margaret.

Her opposition to auxiliary services for parochial school children, her defense of Planned Parenthood, of all sorts of pinko outfits, her denunciation of Cardinal Mindszenty were not to be construed as the outward tokens of an internal disposition; they were apparently merely accidental modifications of a mind that can do no wrong, that is essentially good.

As to deficit financing, he had no answer. Something about the debt being all "within the family," our resources "all in the ground." When I pointed out that we were mortgaging our future, that his children and grandchildren would have their backs broken with taxes, he shrugged his shoulders and said, "Just so the 'bust' doesn't come in my lifetime." ("After us, the deluge.")

A Rather Shop-worn "Line"

On the subject of Communism, Dave seemed to follow a line approximately that of a 1942 fellow-traveler. He walked between a double hedge: he knew that Communism is now unpopular and has always been condemned by the Church; and as a good Catholic he wanted to maintain complete submission to Church authority.

"It's this way, Father," he said. "The Commies are doing a lot of good over there. The peasants have it far better than they ever did under the Czars."

"Nonsense. Don't forget how Stalin deliberately starved the three million peasants of the Ukraine simply because they refused to go along with his program of collectivization."

"Did he really? I never heard that. Well, the interests of the

community take precedence over those of the individual. Eminent domain, you know. There are always a few victim cases."

"Dave! Three million?"

"Maybe so—but what about our lynchings down South?"

That, of course, is the payoff. That is the officially canonized Communist line. "Does Stalin have crooked teeth?" "Yes, but what about those lynchings in Alabama!" "Did Stalin murder his wife?" "Maybe so, but what about jim-crow," etc. A typical instance of straining out the gnat and swallowing the camel.

"Weren't you taught, David, that private property is a natural right? We're entitled to hold whatever we need to work out our natural (and supernatural) end. . ."

"I don't know about that. I seem to remember that serfdom was co-extensive with the Church in medieval times."

Here followed a long distinction on our part between Communism and serfdom.

"And liberty," we went on. "Can't you see that liberty also is a natural right—freedom to work out our last end?"

"There was no liberty in the Middle Ages."

"No? Can you imagine Martin Luther tacking his theses on the door of the Kremlin? How long would he last? Would the theses ever come up for public debate as they did with Luther?"

"You're not trying to defend any notion so preposterous as that the medieval Church favored freedom? What about the Inquisition?"

(Where would they be without jim-crow and the Inquisition!)

There was a long pause now, while each chewed over the other's remarks.

Incontrovertible Values

"But, Dave," I said, "the natural law, the desire for freedom, the right to property, are incontrovertible. They're in our heart —in everyone's heart. We recognize them by simple analysis and intuition. And Communism is naturally bad because it contravenes all these natural and legitimate impulses."

"You know, Father, you're too narrow — too dogmatic; and you're sticking too close to that outmoded and completely discredited Aristotelian logic. How can we predicate anything with certainty about these Orientals? I've never been one, neither have you.

"Your natural law, for instance: Do good, avoid evil. That can be interpreted any which way. What's good for me is bad for you, and vice versa. Marriage customs, laws and penalties — the Orientals think they're doing right even when we denounce them.

"Take even God. We worship His western face, so to speak. They worship the eastern profile. How can we know how they view God?"

Relativism—picked up somewhere along the way, during or

after sixteen years in Catholic schools.

The college Dave attended has a fine faculty—mostly priests; and the Very Reverend Superior sees to it that all his men get advanced degrees at Columbia, Yale, Harvard, Chicago — none but the best schools.

It may be that Dave has been reading the wrong books. (He does read. Right now it's the *Confessions of St. Augustine* and *Lifemanship.)* Or perhaps he has been mixed up in bull sessions with the wrong people.

A Deep Indoctrination

But that seems unlikely. He was indoctrinated. His ideas were wedged deep down, had been revolving and stewing for years. They seemed to be as much a part of him as the catechism.

It is more probable that some shallow "gent," fresh in from a summer at Columbia, could not resist the temptation to swagger and strut before his open-mouthed sophomores (including Dave), impressing them with his sophistication, his liberal outlook, his freedom from narrow dogmatism in philosophies of government. Undoubtedly the professor drew distinctions and added copious footnotes to his lectures, but also—undoubtedly—he had been easily open to misinterpretation by callow collegians.

It's not the textbooks that do the harm. It's the interpretation put on them by the professor, his anecdotes, his asides, his whole attitude toward traditional values.

Most irritating in the discussion was the fact that David's mind was closed tight against correction. As a student, he had been receptive. Any nitwit could have taken the professorial chair and told him that there are really thirteen inches to a foot and Dave would have faithfully taken a note on the datum, memorized it, and given it back in a test.

But now Dave is educated. Our superiority in years, studies, experience, and judgment glanced off his mind like rain from a rock.

One hardly knows how to evaluate such an experience. It certainly shows that relativism is in the air we breathe: one system of finance in private affairs, the direct opposite in government; one system of ethics for private citizens, another for public officials, etc. The younger generation have caught it. They're shot with it through and through. And, by all the odds, it has even crept into some of our own schools and colleges.

We have, more than ever before, a tremendous job of education on our hands. In the pulpit, in the classroom, in the parlor, we can take nothing for granted. We must start with the very basic explanation of an absolute, defining the nature of Eternal Truth to a people whose moral vision is rapidly turning dim.—R. G.

The 'Southern Parish' Controversy

A rebuttal of our November editorial

Jos. H. Fichter, S.J.

MOST of the published reviews of *Dynamics of A City* Church, the first volume of my *Southern Parish* series, have been favorable enough to negate the querulous attack made on the book in the "Editorial Comment" of THE PRIEST for November, 1951. An impartial reading of the book itself will substantiate the suspicion that the critic has written with more haste than judgment.

The negative criticisms made by this author of the "Editorial Comment" are of little consequence and can easily be disposed of. But the state of mind which prompted and permeated this attack is, I think, of great significance. It is an attitude toward truth and science in the social disciplines which requires careful analysis.

First, a brief word about the criticism itself. The book undoubtedly contains several minor mistakes which slipped past the most careful censors and the most vigilant proof-readers (which book does not have some errors?). But the deliberate manufacturing of mistakes where there are none is not the legitimate function of any reviewer. For example, within one of his own paragraphs the critic lists four "canonical errors" allegedly found between pages 103-110 of my book. The best test of the reliability of this "Editorial Comment" is to read side by side what I actually wrote and what the critic says I wrote. His patent failure to evaluate properly the simple statements of the book is likely to jeopardize his reputation in the more difficult art of interpreting canon law.

There is no question that the *Southern Parish* series is a "controversial work," but the controversy will not revolve around this list of amazingly petty objections and incredibly distorted interpretation. The real controversy comes straight to the heart of American Catholicism: is the parochial system, as it now operates in our urban American society, an adequate instrument for the sanctification and salvation of souls?

After four years of work on a detailed and careful research project in a parish I still do not pretend to know the answers to this question. It is the job of the social researcher to dig up the facts, to analyze them and to make tentative generalizations. These in turn must be tested in similar situations with the use of similar methods. Without this conscientious pre-

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Fr. Fichter, of Loyola University, New Orleans, wrote the work in question.

liminary labor we cannot have valid judgments to offer in the controversy over the parochial system; we can have only questionable opinions limited to some specific area and to some particular experiences.

The Enduring Value of Research

The clerical state of mind which sweeps aside this search for truth as a "statistical fad" is not competent to make judgments in this vitally important parochial controversy. Some priests apparently do not appreciate or understand the enduring value of tedious research. When confronted with the facts, they seem to prefer the application of preconceived social bromides and trite rationalizations. They tend to judge before all the facts are gathered or—what is worse—they simply refuse to accept the facts.

I humbly hope that the four volumes resulting from our *Southern Parish* research will help to penetrate this mental miasma. I trust that the study will open the way to further systematic research on the parish level. Patient toil and objective analysis do not come easily, but only through them can our conclusions be tested and corrected and our techniques refined.

Controversy for its own sake is an interesting exercise in logic, but the best logician gets nowhere if he does not have the facts with which to argue his case. The author of the "Editorial Comment" displays slight acquaintance with Church law and custom; he admits to no knowledge of social science but — worse than all this — he does not have reliable and objective information concerning "St. Mary's" parish. The source from which he obtained his comparable data (where he uses them) is itself scientifically suspect.

The Terms of the Controversy

The controversy which is arising out of the *Southern Parish* series is much bigger than either the parish itself or any of the personalities involved. To understand this point it seems necessary to understand also a number of preliminary considerations which make the study of the urban American parish a vital enterprise. I offer these concepts for the prayerful meditation of both priests and laymen who are concerned about the progress of the Church on earth.

1) Pastors grow old and die. They take with them to their graves the accumulated wisdom, information, and experience of decades of hard work. They have had some brilliant ideas and some heart-breaking failures. They may have been too busy, or they may have been disinclined, or they may have lacked the ability, to analyze and sift their experiences for the benefit of their successors.

2) Every year hundreds of newly ordained priests enter

eagerly upon their first contact with parochial realities from the vantage point of the parish rectory. One may speak in high praise of the leisurely apprentice system of yore in which a young man learned his trade under the careful tutelage of a master craftsman. But there is no guarantee that every priest in charge of a parish is automatically a Master Pastor.

The young priest in the parish frequently has to learn through the hit-or-miss technique or by circumventing the categorical negatives which are thrown in the path of his zealous attempts. It is true that many become expert parochial assistants in spite of these difficulties. Even if he finds himself in the ideally-administered parish, he will be all the more eager to improve himself through the study of reliable parochial research findings.

"Pastoral Theology"

3) Seminarians "take a course" called Pastoral Theology. Perhaps the seminary is different now, but in the past the professor who taught the course usually had no parochial experience, and the textbook he used (if any) was written by a European academician, who flourished in the 1880's. The result was that the seminarian had to scratch his own way through the parochial labyrinth without much practical help from either the older generation or from the books. Right now the seminarian sorely needs some books which will give him a down-to-earth, realistic view of parish life.

4) Urban America is the most dynamic society the world has ever seen. Even the holiest, most intelligent, industrious, and able priest needs help in understanding and interpreting this society. High-powered and high-salaried business executives recognize this need and are turning more and more to the social scientists for help. The priest is doing a much more important work than the business executive, but he is doing it with the same people and in the same society. He must not scoff at natural instruments which will help to promote supernatural work.

The man who is most involved in the activities of a social group, whether the manager of a factory or the pastor of a parish, is frequently unable to grasp the significance of the social changes occurring all around him. That is why the trained and objective social researcher is in such great demand today. His services can be of paramount importance to the Church.

5) The main social crises of our times seem to have come out of the dynamic shift in our social structures and institutions, i.e., in the patterns of our group living as well as in the volatile character of our group values and goals. The pastor is bewildered because the large city parish which he administers is so different from the little village parish in which he grew up

during the first decades of the century. It is futile for him to bemoan the passing of the "good old days." The parish was once a simple, primary, social community.

No "Sense of Community"

All of this has changed because the sense of community, which once existed even in the "old neighborhoods" of the city, has been lost. The parish in the urban center is now a complex, secondary, associational structure. What does this mean? How does the Church meet this change on the parish level? You don't find the answers by referring to Thomas Aquinas or canon law.

6) Cardinal Suhard recognized this "crisis of growth and change" in our modern society. He praised the "extensive research of scholars, sociologists and technicians," and he advised that "you must draw up an objective evaluation of our urban civilization of today with its gigantic concentrations and its continual growth: with the stains of its inhuman production, its unjust distribution, and its exhausting forms of entertainment" *(Growth or Decline?* p. 83). His words were spoken from France where the faith of the man on the street has come upon unhappy days; but they may well be heeded by us in America where there still seems to be time and opportunity to preserve the faith.

7) Whether or not the Church is flourishing in its urban American parishes, no Catholic priest will argue that the Church's institutions are beyond improvement. Some priests contend that the whole parochial structure (especially in its rigid territorial aspects) is outmoded, that it has outlived its usefulness, that new social structures are required to meet the exigencies of our industrial society. Others maintain that the territorial parish is the best social mechanism ever devised by man for the practical day-to-day operation of Catholicism in the lives of the laity. There are numerous intermediary opinions.

Analysis Is Necessary

How can we test these opinions or — more important still— how can we institute improvements unless we have at our disposal a studied analysis of the objective facts of parish life? The mere fact that there is this diversity of opinion among priests, and that zealous laymen are also asking the big questions, should make us eager for any scientific studies which may help to provide answers.

8) In the current (Autumn) number of *Thought,* Father Joseph Fitzpatrick has a good word to say for the sociologists. Pertinent to our discussion here is his remark that "Catholics have a tendency to allow their faith and their philosophy to substitute for knowledge that can only be gained through competent empirical research" (p.

9). Even well-educated priests sometimes travel this never-never land of "what-ought-to-be."

The parish school is crowded, the Sunday-noon Mass overflows onto the sidewalk, and the priest does not even dream of the numbers of dormant Catholics living in the parish. The Pastor reports 83,000 Communions to the Chancery (because he purchased that many particles), and he is disconcerted when he learns that the Sister Sacristan or one of the assistants threw away thousands of stale, unconsecrated hosts during the year. Contending that a thing "must be so" because it "ought to be so" is the straightest path to grand illusions.

9) The outright dependence on a few memorized philosophical maxims or theological tenets as an explanation of, or excuse for, certain realistic social situations seems to me an attitude of presumption. An incontinent scoffing at social science and soçial engineering usually accompanies this attitude. God expects us to employ our minds, our talents, our training in the pursuit of knowledge, in the formulation of plans, in the application of solutions. Any technical sociological study of the parish ought to be accepted for what it is — an instrument in the hands of an alert priest for the better understanding and operation of his own parish.

A "Sociology of Religion"

10) American Catholic social scientists are only beginning to apply their energies and training to a study of the Church as a social system. In some ways, the European social scientists have done much more work along these lines than we have. Their findings have also met with stiff-necked opposition, but they continue their studies with frankness and humility. They have even formed an international Congress for the study of the Sociology of Religion.

We may modestly say, however, that we in America have enjoyed a type of training which enables us to pursue a more empirical kind of research — and to that extent probably more valuable. The young Catholic sociologist may well be discouraged from this fruitful effort if he is to be attacked by the very clerics who are most aided by his work, or by persons who do not even know what he is trying to do.

11) *Dynamics of a City Church*, published by the scholarly University of Chicago Press, is merely the first of four reports in the *Southern Parish* series. It does not stand by itself, and it does not give a complete picture of "St. Mary's" parish. Furthermore, *Southern Parish* is a pioneering work and much of its meaning will be lost unless it is followed up by comparative data from many other parishes. Some of its hypotheses and tentative conclusions may be abandoned in future years. But they can be reasonably abandoned or revised only on the

basis of similar painstaking parish studies. The work cannot be judged on the criteria of surmises and suggestions and guesses; nor can its conclusions be rejected on the basis of sacerdotal sensitivity, personal animosity, and quaint rationalizations.

Our Community Is Culturally Unique

12) Whether we priests like it or not, the laity in America is made up of Americans. There is an emerging American Catholicism which is culturally unique. Just as the Church, without changing its principles, adapts itself in accidentals to the social institutions of China, France, the Philippines, Mexico and other countries, so also must the Church here adapt itself to American culture. It is the laity, in this time and in this place, which makes up the bulk of the Church.

In a true sense, the Catholic clergy is the servant of the laity. You don't save souls or Christianize society by ignoring the culture of the people among whom you work, or by merely wishing it were different, or by constantly condemning it. There is no doubt that America, with the help of God, can be Catholicized; but it will not accept a Polish Catholicism or an Irish Catholicism, nor will it be converted by complaints and scoldings.

13) There is one final observation by the author of the "Editorial Comment" in THE PRIEST which best exemplifies the clerical state of mind to which I take exception. It is the suggestion that the findings of social research in the parish should be "locked up in the Chancery." The implication is that the laity will be scandalized by the innocuous "revelations" made by these parish studies. The critic belittles both the faith and the intelligence of the laity. Any adult parishioner who participates in the activities of his Church can give you in a half-hour more derogatory information about the parish and its priests than you would dare to publish in four volumes.

If the clerical critic is trying to make things look better than they are, if he is trying to fool the laity with fictitious encomia of the parish, let him remember the saying in Job (13,7) that "God has no need of your lies." Catholics, and above all, priests, need have no fear of the truth. God wants us to work in the clear light of truth. Its suppression, or its distortion, plays us into the hands of the Devil.

Know Yourself

Just stand and watch yourself go by. Think of yourself as "he" instead of "I." Forget the man is you, then—strive to make your estimate come true.

Therese Neumann: Reactions and Reflections

Saint or hysteric?
"I first want to make sure"

Hilda C. Graef

THOUGH some of my critics might think that I thoroughly enjoyed "debunking a saint," they will probably be surprised to learn that not only was the writing of this book a very unpleasant task, but that almost from the start everything "went wrong." It began with endless difficulties about getting the necessary Military Permit from the American Occupation Authorities to let me into Bavaria in order to pay a personal visit to Konnersreuth in 1948.

Then the publishers wanted alterations; the English embargo on Irish books made it advisable to have it printed in England, but when the book was set up in page proof the English printer went on a strike that lasted for months.

When it was at long last printed, the English binders refused to give a date by which it would be finished; so it was taken to Ireland for the binding, and then, to put the finishing touch, the Irish railwaymen went on strike so that it could not be distributed! Eventually it came out just about 18 months after I had finished writing it.

Naturally I had expected a storm. But during the first months nothing happened at all. I felt somewhat as I did when I was in London during the period commonly known as the "phoney war." There were our gas masks all ready, a couple of anti-aircraft guns mounted on Westminster Bridge, and half a dozen barrage balloons floating about the sky—but no bombs.

Two Jesuit authorities, Archbishop Roberts and Father Martindale, had published very favorable reviews in leading Catholic weeklies, the medical profession, represented by Dr. Letitia Fairfield in The Tablet took the same line, and practically all other English reviews followed suit. It all seemed a bit "phoney."

But then things began to happen. One May morning I received a letter from a German lady, whom I will call Miss X, who lives, shall we say, "somewhere in Southern Europe." Miss X informed me that she had read about my book in The Tablet, and that, a few weeks later, to her utter surprise, she had received two letters from Germany, one of them addressed to Miss X, "alias Miss Hilda C. Graef." The writers of both these letters, which emanated

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Miss Graef is living at Oxford.

from the so-called "Konnersreuth Circle," showed themselves absolutely certain that Miss X was the author of my book, and that my name was a pseudonym. They demanded explanations from the unfortunate lady, how she had dared to write such a book.

Like A 'Mystery Novel'

I felt as if I was living in a "mystery novel," and my first reaction (remember, I am of a somewhat suspicious nature, as evidenced by my book!) was to think the letter a hoax, though Miss X had included a photo of herself, because she realized the improbability of the whole thing.

Now Miss X had been a great admirer of Therese in her early days; but when she returned to Konnersreuth after the war she was so disappointed with the developments there that she did not hide her views from Therese herself and also informed the ecclesiastical authorities of her impressions. Hence, when Therese's friends heard about my book, they immediately came to the conclusion that Miss X must be the author.

My first doubts as to the genuineness of her letter were dispelled by the material she sent me, some of which I hope to include in a second edition, if that should become necessary; and if there were any misgivings left, these were proved to be unfounded when I discovered, on my visit to Regensburg in July of this year (1951), that her name was known at the Episcopal Palace there. In fact, to complete this comedy of errors, one of the priests of the Bishop's entourage who had not quite caught my name thought I was she.

On my return from Regensburg, I found another letter from Miss X, in which was enclosed one from a German publisher who belonged to the "Konnersreuth Circle," a Dr. J. S. from Munich. Dr. J. S.'s letter, dated the 8th June, 1951, runs as follows (I give a literal translation):

"Dear Miss X, As I see from a correspondence communicated to me by Herr D., you deny having in any way contributed to the book by Hilda C. Graef, 'The Case of Therese Neumann.' This clear statement of yours is absolutely contrary to the statement of a party who knows Hilda Graef and the connections well.

"Since the insults *(Verunglimpfungen)* to which Therese Neumann has been subjected in this book cannot remain uncontradicted, and since, for this purpose, one has to make a critical investigation of the sources, this contradiction will sooner or later have to be dealt with in public.

"I therefore take the liberty of informing you of this in order to give you an opportunity for a reply."

Wrapped In Mystery

The mystery deepened. Who is the party "who knows Hilda

Graef and the connections well"? Except for the Rev. Professor Waldmann, whom I constantly mention in my book, there is not one person in all Bavaria, or Germany, for that matter, who would answer this description. Neither Miss X nor I so much as knew each other's names till several months after the book had been published. I can only assume that the whole is just a publisher's bluff to frighten Miss X into an admission.

But a few weeks after I had seen this letter, a notice of Dr. Max Jordan appeared in the Catholic press of England and America, saying that a group of German theologians and doctors are collaborating on a book which would refute my assertions point by point. I think I may safely assume that the letters addressed to Miss X were written by members of this group, Dr. J. S. presumably being the publisher.

One Archbishop pointed out to me that the fact that a whole galaxy of theologians and doctors should be required to refute one laywoman was rather a novelty. I might almost take it as a compliment, together with the extraordinary proposal to investigate my book "source-critically" *(quellenkritisch)*. I thought I had been rather meticulous in giving chapter and verse for everything I say; are they now perhaps to discover a Q (Miss X as *Quelle*), and perhaps also a P (Priestly redactor) in what I like to call my *enfant terrible*? That would be entertaining, indeed.

Mainly Personal Criticisms

But, joking apart, I should really be glad if these theologians would come to grips with some of my arguments. For so far my adverse critics have contented themselves with casting aspersions on my faith and charity, with stating that my arguments carry no conviction, that I know nothing about stigmatization and generally approach my subject with a closed mind. But I do not think that these generalities are very useful for getting us nearer the truth, which has been my sole object in carrying out this investigation. There are several questions which I would like to have elucidated, and I hope that the just-mentioned group of German theologians will do precisely this. They nearly all concern the laws of the spiritual life and the rules according to which God bestows His graces on souls.

Here I have come up against strange misconceptions, both in private conversations and in some of my reviewers. I have been accused of "putting a wall around mystical theology beyond which it could not operate." I am not quite sure how mystical theology can "operate," but I suppose what is meant is simply that the mystical life follows certain laws. Another critic says that I have "produced an hypothesis about what stigmatists should be like . . . I question

Hilda Graef's whole hypothesis that God would give the stigmata only to those in a very advanced state."

This kind of argument I have met over and over again. I can hardly believe that these critics have read certain parts of my book at all, or they would have realized that the "hypothesis" that the stigmata are given only in a very advanced state is not mine at all, but the common view of the saints and theologians of the Church, which I cite on pp. xiv ff.

Here I would just quote the authoritative manual of Tanquerey on "The Spiritual Life." He writes in his section on how to discern Stigmata: "Lastly, and above all, the stigmata are not met with except in persons who *practise the most heroic virtues* and possess a special love for the cross" (his italics). So it is not I who lay down these laws, but the doctors of the Church.

But this fear of admitting any laws for divine intervention and the spiritual and mystical life in general seems to me to be based on an erroneous conception of the divine omnipotence. In many conversations I had on the subject, after expounding all the reasons that led me to question the supernatural origin of the phenomena of Konnersreuth, the last resort of my opponents has often been: But cannot God do as He likes? Or, as the reviewer cited above puts it: "Isn't it presumptuous to say what God would do?"

God Is No Arbitrary Tyrant

No, in certain cases it is not presumptuous, for God is not a tyrant acting arbitrarily. We can, for example, say with absolute certainty that God would never do anything that led men into error. (For this whole question I suggest consulting St. Thomas, *Summa Theologiae,* I, q. xxv, art. 3, which gives the principles.) But if God really had given a person such stupendous graces as are claimed for Therese Neumann, without giving her outstanding virtue, He would have caused men falsely to venerate her as a saint.

If, on the other hand, certain strange phenomena which are not caused by direct divine intervention, but are susceptible of a natural explanation, produce an erroneous belief in the holiness of the recipient, the cause of the error is not God, but the defect of human knowledge and discernment. Therefore the Church investigates the virtues of those to be raised to her altar with such meticulous care, because she knows both how easy it is to be deceived by strange phenomena, and how essential it is that heroic virtue, not strange psychological states, should be venerated by her children.

It is precisely these strange psychological states which are so suspect in Therese Neumann;

but I have so far not met with any adverse critic who has mentioned this subject. I would like to see discussed the chapter of my book headed "Mystic States," and the fact that they are not quite unknown in the lives of the true mystics, but have been explicitly condemned both by St. Thomas and Benedict XIV (cf. pp. 109 f).

I should further like to have discussed what first roused my suspicions, namely, that Therese does not understand at all the significance of her own visions. My critics have also been extraordinarily silent on the negative results of Father Waldmann's investigation of the alleged miracle in the case of the seminarian, and on the vision of the Transfiguration, evidently caused by Father Waldmann's preoccupation with this subject. It just will not do to say that "The Graef theory that Father Naber . . . gives her information by telepathy is sheer nonsense, utterly unscientific."

I am sorry to have to contradict yet another illustrious theologian (alas, since I started writing this book I seem to have been contradicting the clergy right and left, from Archbishops downwards, and I take this opportunity of apologizing most sincerely to all of them, if I have in any way offended in the respect due to them—but I do want to get at the truth in this matter); but to speak about the "methods used in stage telepathy" misses the point entirely.

When Professor Waldmann was standing by the door of Therese's room thinking about the Transfiguration, he did not influence her consciously, and that she responded immediately to his thoughts does show nothing more nor less than that she is an exceptionally good medium. To deny that people can have mediumistic powers that have nothing to do with the supernatural life of grace is simply to deny the facts of experience.

The Value of Science

What seems to me a very dangerous proceeding is to deny out of hand the competence of modern sciences such as psychology and para-psychology in their particular fields. This is in fact the exact opposite of the official practice of the Church, which uses all the equipment of contemporary science in order to rule out as much as possible any erroneous attribution to supernatural agencies of what may be due to nothing more than an unusual and abnormal natural disposition. Neither Father Thurston's investigations of these matters, nor Father Siwek's examination of the case of Therese Neumann, which, incidentally, leads him to the same conclusion as it has led me, namely that nothing compels us, so far, to assume that the phenomena are supernatural—can be dismissed with quotations

from encyclopedias and dubbed rationalistic.

I have been accused of being tainted with rationalism. The very fact that I constantly refer to the examples of the saints of the Church and to the teaching of her doctors should have made such an accusation impossible. In fact, it is rather an honour to be wrongly accused of such bent of mind, for it places one in the most illustrious company: it was the accusation levelled against St. Thomas Aquinas. (I devoutly hope critics will not for this reason accuse me of comparing myself to St. Thomas.)

But while perusing the various reviews—from which, by the way, I have learned a good deal—I have been wondering how many of my adverse critics can ever have cast one glance at Benedict XIV's monumental work *De Beatificatione*. For there they would have found the principles which I have been trying to apply, however inadequately and unsatisfactorily. But it is not the defects of this my application, which so many of my reviewers have rejected, but the very principles themselves. Benedict XIV says one ought to seek persistently for a natural explanation of strange phenomena, and resort to admitting divine intervention only when all other explanations have failed. Many admirers of Therese seem to think that a believing Catholic should do the exact opposite, and admit the possibility of a natural explanation only when no shred of evidence for a supernatural one is forthcoming.

I, too, believe that God operates mysteriously on His chosen ones, as one of my reviewers puts it. But I first want to make sure that I have really to do with "chosen ones." After all, the men and women whom Our Lord calls blessed are the poor in spirit, the meek, those who suffer persecution for justice' sake—these are the souls He holds up for our admiration, and the Church has always followed His teaching by canonizing her saints for just these virtues, but never for having exhibited unusual phenomena.

'Out of Sight . . . '

Jay House, who left the post of Mayor of Topeka, Kansas, to become a columnist for the old Philadelphia Public Leader, once remarked on how soon a person is forgotten. He said: "I was Mayor of Topeka for three terms. Then I went to Philadelphia. There after four years, I returned for a visit to Topeka. I stood bag in hand in the station after stepping off the train and waited to see if anyone would greet me. After ten minutes a fellow came up and said: 'Hello, Jay, what are you going to do, leave us?' "—The Tablet.

The Pope and His Critics

Alphonsus Bonnar,
O.F.M., S.T.D., M.Sc.

Against sentimentality run riot

THE Holy Father's recent address to midwives, which was largely concerned with questions of obstetrical morality, has raised a loud anti-Catholic outcry both in the United States and in Britain. Those who can look on passing events in a detached and dispassionate way are not surprised at this, for there is in Protestant countries a latent unreasoning bigotry which must find an occasional outlet. But it has to find a focal point and that was provided in the present instance by the journalists' reports of the Pope's speech. These reports concentrated almost exclusively on the so-called Mother vs. Baby issue. Even had the Holy Father said what the journalists attributed to him, the reporting could have been called bad. For the point in question was only one in a very long address. But we can call the reporting doubly bad because even on that one point the Pope was cruelly misinterpreted.

Without seeing the text of the address we knew very well that it contained nothing new. There were two good reasons for such assurance. The first is that the Holy See does not spring surprises on us in that fashion. When any momentous pronouncement is going to be made, it is foreshadowed in the discussions of theologians. There are opinions one way and the other and we may expect the Holy See eventually to give a decision terminating the controversy. That is what happened in the case of the definition of the Immaculate Conception and of the Assumption. In some instances, e.g., that of the doctrine of the Assumption, there is little if any difference of opinion among theologians but the matter is nevertheless treated of, sometimes at great length, in theological literature and a pronouncement of the Holy See does not come as a surprise. It was thus in the present instance. All that the Pope said in his address had already been enunciated in a hundred and one Catholic books as being the teaching of the Church and in this these writers based themselves on Papal decisions too numerous to mention.

The Detailing of Natural Law

There is another reason. All Catholic teaching on obstetrical morality, and also on sexual morality, is merely a detailed exposition of the natural law in the matter. And the natural law cannot be altered. The Church, as our guide in the things of

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God, has the duty and the right to declare and explain the natural law: but we could know it without the Church because it is written by God in the mind and heart of man.

We find nowadays that people are very vague about the natural law: indeed their theorists often want to deny its existence, though ordinary everyday life depends on it. Though the natural law in the matter of sex and obstetrics is reinforced by God's revelation, it remains true that it is the natural law which the Church, as the Teacher appointed by God, proclaims and expounds. And, as I have said, the natural law cannot be altered. As to the teaching of the Church in this matter, the same teaching as is contained in the recent address of the Holy Father can be found in many other Papal utterances—notably the Encyclical on Christian Marriage *(Casti Connubii)*.

It may of course be asked why, if we could know it all without the Church, the Holy Father goes to the trouble of making a pronouncement on the matter. Even a superficial knowledge of human nature gives the answer. Though man *can* know these things by his reason alone, yet in point of fact he will fall into many errors in trying to get at the truth. For, as things are, man is not guided by pure reason, especially when strong motives of self-interest exert a powerful pull in the opposite direction. The voice of authority is necessary. This is more obviously required because a man needs certainty in these matters when he is still young and when his passions are strong, at an age when he has not had time to think these things out for himself. Indeed, few people have the time or training, even in the course of a long life, to elaborate for themselves the precepts of the natural law.

The Dignity of Sex

The sexual faculty provides a very good example of the natural law and how the modern world has brought itself to the verge of ruin by violating it. For violation of the natural law is a boomerang which hits back at the perpetrator. The sexual faculty is very definitely a social or racial faculty and not an individual faculty. That is to say, it is clearly placed in human nature not primarily for the use and gratification of the individual (or of two individuals) but for the being and well-being of the race. It unites the individual to the race. By its exercise the individual subordinates himself to the race and serves the purpose of the race. If he so uses, or, rather, abuses, this faculty as to eliminate his connection with the race through it, then he is violating the natural law. That is the case against birth prevention from reason. It goes without saying that the faculty, properly exercised, also benefits the individual but it is

not primarily an individual faculty.

We could in a similar way enunciate the case against divorce. But I think that all intelligent men and women now recognize divorce as a social cancer and look wistfully towards the ideal which the Catholic Church has always upheld. I wish to press on to a consideration of the point in the Pope's address which has claimed most attention in the secular press and has been most grossly misrepresented by journalists who apparently know as little about obstetrics as they do about Catholic teaching. I mean the question of saving the baby at the risk of the mother's life.

The relevant passage in the Holy Father's address is: "Every human being, even the infant in the maternal womb, has the right to life *immediately* from God, not from the parents or from any human society or authority. Therefore, there is no man, no human authority, no science, no medical, eugenic, social, economic or moral 'indication,' which can show or give a valid juridical title for *direct* deliberate disposition concerning an innocent human life—which is to say, a disposition that aims at its destruction either as an end in itself or as the means of attaining another end that is perhaps in no way illicit in itself. Thus, for example, to save the life of the mother is a most noble end, but the direct killing of the child as means to this end is not licit" (Translation from the London *Tablet).*

One would think this passage too clear and indeed too common-sense to require either explanation or justification. But a dust-cloud of prejudice has distorted the issue to a public ignorant of obstetrics and of moral principles. The public is not responsible for this, but we must say, however unwillingly, that the journalists have acted in an irresponsible manner unworthy of their profession and of the trust that the public should be able to have in them.

Public Ignorance

To take the obstetrical point first. Lest I should be accused of giving a biased statement to suit the Catholic case, let me quote a non-Catholic, Lady Rhys-Williams, D.B.E. Writing in the London *Star,* she says: "Those who are anxious to criticize the Roman Catholic position for quite other reasons have taken advantage of public ignorance of modern developments in this field." And she says that if proper use were made of modern methods of treatment "the much publicized dilemma" (i.e., the so-called Mother vs. Baby situation) would never arise. She insists, as I myself have done often enough, on careful treatment of the expectant mother (and of the unborn baby) not only in labour but also in the ante-natal period. She says that because of the special solicitude of Catholic

doctors in this respect "the patients of Catholic doctors and midwives are not only quite as safe as any others, but very possibly more so."

She cites the latest views on the pregnant tubercular patient in whom "the Roman Catholic position has been vindicated in this instance at least by the progress of medical research." In a statement which to many will be startling she asserts: "In the absence of a fundamental doctrine such as that pronounced by the Pope in support of the sanctity of all human life, nothing can save this nation, or indeed any Protestant community, from catastrophic decline." Lady Rhys-Williams was 1934-39 Secretary of the Joint Council of Midwifery and was a member 1937-38 of the Interdepartmental Committee on Abortion.

Frequency of Abortion

The light-hearted way in which abortion (i.e., the killing of the unborn child) is decided upon by many (not all) medical and surgical practitioners is very distressing. Not only does it show a complete disregard for the sacredness of human life but it does not live up to the ordinary standard of textbook midwifery, much less to the latest developments in medical science. Also, since this easy way out of their difficulties can always be resorted to, such a manner of acting impedes the development of surgical skill and the advance of medical knowledge.

So much for a brief consideration of the obstetrical aspect of the matter. Let us give a glance at the legal question. In a popular British daily paper, a lady legal luminary purports to examine the law on the matter. But she adduces not a single quotation from any English law. Her sole authority is the remark of "an able judge" made about twelve years ago that "where a doctor is of opinion that a child cannot be delivered without the death of the mother it is his duty to perform an operation with a view to saving the life of the mother." She then goes on to demand that "this English standard" be "fully maintained." "Those surgeons, doctors, midwives and nurses who cannot support English law 100 per cent should vigorously abstain from dealing with obstetrical cases," she adds and goes on: "The National Health Service should be vigilantly watched." What is the truth about the English law?

To begin with, the remark of the judge which she quotes, having been made only in the Central Criminal Court, has no binding force whatever: and, in the light of what I have said, the judge's remark is founded upon faulty obstetrics. The admission of any kind of direct abortion as lawful is quite a modern development and there is no Statute permitting it. The latest Statute on the matter is embodied in the Offences Against the Person Act (Sections 58 & 59) of 1861 and for-

bids abortion. So much for the "English standard"!

By what I can only regard as a misinterpretation of that Statute the lawyers, following new obstetrical practice (or, rather, malpractice) found a prop in the wording of the law for their new legal doctrine that abortion could sometimes be permissible in law. This was in the Statute's use of the word "unlawfully" in relation to procuring abortion (or miscarriage, as the terminology of the time called it). For, they said, if the law speaks of doing a thing "unlawfully," this implies that it is possible to do it lawfully. And so they used this poor legal quibble to permit what is now called "therapeutic" abortion.

Flimsy Grounds Often Alleged

There has been a great outcry about the case (which we can suppose for the moment to exist) of the mother losing her life in pregnancy and the Church standing complacently by pronouncing her death sentence. There is no word of those countless cases in which a doctor, far more dogmatic than the Pope, says that he cannot distinguish between danger to life and danger to health and then proceeds to procure abortion (that is, kill an innocent human being) on the flimsiest grounds, sometimes even because, he says, the mother will develop a neurosis if the child is not destroyed. Many, besides those engaged in obstetrical work, know very well that the number of abortions procured, even when there is no question of the mother's life being in danger, is simply colossal.

We must turn however to the purely moral consideration of this issue. I shall not deal with the cases in which the mother's life is not threatened, as these cases have not been brought in by the journalists or newspaper correspondents — for obvious strategical reasons of controversy. I also think that abortion in these cases carries its own condemnation only too clearly, if one remembers what abortion is.

The first moral principle that needs emphasizing, and that very strongly, is that the expectant mother has a most serious obligation of fostering the new life within her from its very beginning. It has been confided to her keeping by Almighty God. Fortunately, an instinct of nature, which all good women obey, impels the mother to love, nourish, and protect her unborn child. But, with the advance of medical science, this carries with it the obligation of taking certain simple measures for the unborn child's welfare which could not be realized consciously in earlier times, much less be put into effect. When any abnormality, even though it seem slight, appears, good medical advice should be taken without delay. I would lay that down as a definite obligation of the mother's. Any trouble of this kind,

if taken right at the beginning, should be amenable to treatment. (The advantage of a good Catholic doctor in these circumstances will be apparent from the remarks of Lady Rhys-Williams quoted earlier in this article.)

But I would give a further counsel, which I would like expectant mothers to think of rather as an obligation than a mere counsel. That is that they should put themselves under good medical supervision from the beginning of pregnancy. This will not entail anything very elaborate but will secure sensible advice on certain routine matters such as diet, etc. And if any abnormality should develop, it will be detected before it reaches any grave stage.

Physicians Must Keep Up-to-date

The second moral principle is directed to doctors. I would like it to reach non-Catholic as well as Catholic doctors. It is the very grave obligation doctors have of keeping abreast of the best scientific developments in the theory and practice of dealing with the pregnant woman. Some of the scientific, or pseudo-scientific, teaching will perhaps be contrary to Catholic teaching and this must be discarded and replaced by better scientific teaching. On the whole, however, we see that the advance of science tends more and more to vindicate Catholic teaching. Catholic doctors should regard themselves as bound in honour and in conscience to see that they are the best doctors. And why shouldn't they? They have an ideal and an inspiration which others have not, for they know that the bodies that they are caring for are the temples of the Holy Spirit, destined for the eternal vision of God.

We come now to a consideration of the so-called dilemma, which should never be allowed to materialize, in which the complications of delivery are such that the mother will die (possibly of exhaustion) if labour is allowed to continue in the normal way. We have here cases of malpresentation, etc., but the most frequent difficulty (if things have been allowed to get to this complexity) will be the abnormally large bulk of the foetal cranium in relation to the pelvic diameter.

There are surgical alternatives to abortion. I do not pretend to be competent to discuss the obstetrical or medical conditions: that is a matter for the obstetrical and gynecological experts. What I do say, and I say it with the Pope and the whole of the Catholic Church, is that the baby must not be killed. This is murder and is never permissible. If the baby dies, obviously it can be extracted and there is then no murder. But it is the duty of obstetricians to perfect their art so that they can in the first place prevent such a situation from developing and then, if it has developed (perhaps through the mother not seeking medical advise soon enough), to find

some remedy which will not involve murdering the child.

"Direct" and "Indirect" Killing

We Catholics are usually accused of saying callously that the mother's death in a difficult birth is not direct but indirect killing of the mother. Some Catholic may have put it like that. I do not know. If so, he was expressing his meaning quite abominably. For the meaning of the word "killing" in English is deliberately to do something definite and positive to bring about the result. Yet if a person dies, let us say, in pneumonia as a result of being allergic to the drug treatment given, no one says that the doctor killed him or even that the drug killed him —though we might then say so with much greater force.

Or again, take the case, which has received a good deal of publicity in Britain, in which a clergyman (non-Catholic) said very reasonably that when driving he never swerved to avoid cats or dogs because in doing so he might endanger human life. But those who attacked this gentleman would never accuse a man of murder if, in swerving to avoid a cat, he crashed into a crowd of men and women! No, it would just be an unfortunate accident, regrettable, perhaps, but just an accident. These examples are not intended as parallels to the mother and baby situation but they illustrate the point of people being led astray by the hypnotism of words.

I know well that the more serious opponents of Catholic morality, men who are against us in great subjective sincerity, will say here that I am not meeting the issue. They will say: "But suppose the case does arise, through antecedent negligence or for any other reason, and the only way of preventing the mother from dying in labour is to kill the child and extract it. The baby will die in any case. May we not at least save one of them by killing the baby?"

I say "No, emphatically no. Murder is *always* wrong. It would be just as reasonable, perhaps more so, to kill the mother in order to rescue the baby. But that too would be wrong. The mother's life is also sacredly inviolable. Murder is *always* wrong."

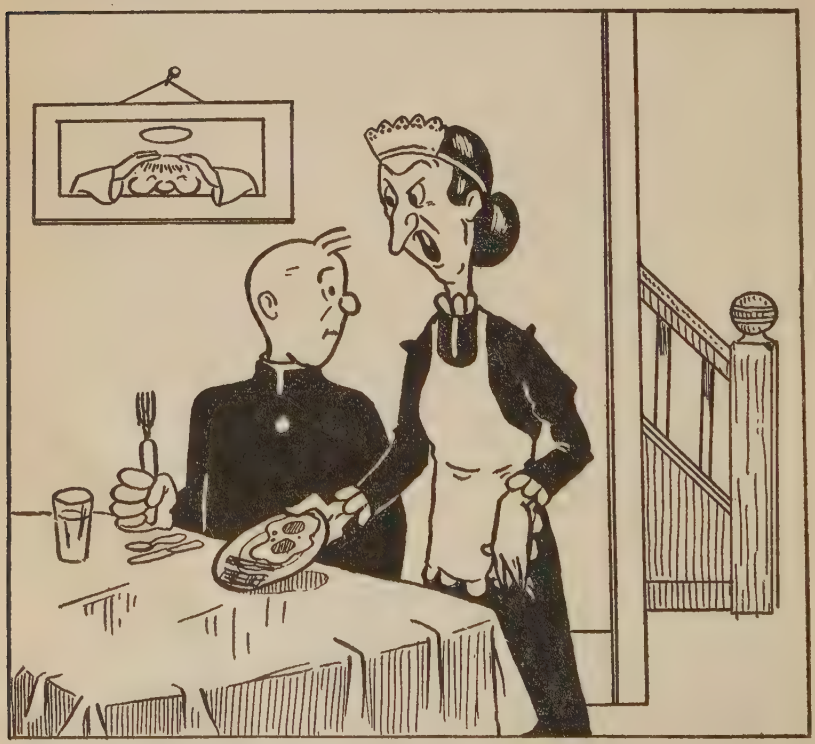
To my answer I would add these footnotes: (1) The case should not arise; (2) if it should arise, it will almost certainly not be as critical as you word it; (3) hold your hand and use your obstetrical skill to save both mother and child; (4) in this as in everything else, never give your name to the easy-way-out policy; (5) if either should, in the hazard of abnormal conditions, die, do your utmost to save the other; (6) but always, do no murder.

It would be possible for me to write still about the course of the recent newspaper controversy and correspondence. Much that would be of interest could

be said about the arguments brought forward and even a little about the lack of knowledge on the part of some Catholic journalists. The whole incident emphasizes more than ever the necessity of a well instructed laity that knows not only the teaching of the Church but also the reasons underlying it.

Great minds discuss ideas, average minds discuss events, small minds discuss people.

JULIE --- Or Housekeepers Are Hard To Get



"Ninety-eight cents a dozen!"

Most Common Abominator

Lack of space in pews and aisles

Architect Anonymous

MOST common defect in church construction is the lack of space. This is worst in the aisles, but not by any means confined to them. We find powder-room size sacristies, next-to-nothin' narthexes, foyers, vestibules, halls, entries, ambulatories, cloisters (or what do you have?), pewed-in confessionals, alcoved baptistries, minuscule sanctuaries, tucked-in shrines and straight-jacket seats and kneelers.

While it is true that the way to heaven is straight and narrow, there is no known law for translating this into a feature of God's houses on earth. And the root of the evil is in trying to get a seating capacity out of all proportion to the size and/or cost of the church structure. Simple justice would require for such cases an immediate reduction in the rate of pew rents, door collections, or seat offerings. Or the latter might be graduated for the slender, the average or the fulsome beam of worshippers, say at 10, 15 and 25c.

That for width. There is little sense in thundering about the slovenly squat of the corpulent when the only way they can possibly get their knees on the kneeler is by thrusting them forward beyond their protruding but somewhat fallen chests and basing their posture on the fundamental support of the seat. I hope I make myself clear.

Ditto for those narrow stalls where we of ample understanding must walk like a cat on a fence or an inebriate testing his sobriety, between the lowered and occupied kneeler and the pew. This is most annoying at Communion time and is generally solved by taking to the kneeler in order to bypass our fellow pewsters. What this does to the padded tops is only too well known to both the pastors and the purveyors of the pads.

For the maximum of seats, it is a corollary that we get the minimum of aisle space. The architect may assure you of a main artery that will permit the passage of three abreast. This will be fine for Forty Hours if you are careful to pick your officers from the more fragile of recently ordained clerics, provided also that you can dispense with the usual guard of parochial school angeli and angelae, Holy Name men, Fourth Degree Knights and other out-riders.

It won't work for funerals until we resume the custom of having the coffin borne on the shoulders of the pall-bearers. Even then, it will be impossible to pass round the bier for asperging and incensing unless

you provide a cut-back of the foremost pews. Mostly the second-assistant undertaker, mortician, departurist or whatever they are called in your country, waves the solemn six aside at the doors and personally pushes the corpse and casket up the aisle.

Calculating Congestion

But funerals don't happen every day in most churches. Communion does. And the celebrant will continue to wonder why the congestion of the moment until he has time to note that, with two lines coming up and only one able to get down, the mathematics of the problem are simple.

The solution is equally so on paper. All you have to do is reduce the advancing communicants to a single procession and the problem is solved. Just try it sometime. The result will raise the difficulty from simple arithmetic to calculus. And will you have to calculate!

It is a common fallacy to assume that standard seating specifications are adequate to modern man's need. Eventually, you will find that the pews you were assured would hold six comfortably turn out to hold five that are not too comfortable about it unless you wedge in a minor or two. You couldn't get six grown-ups in without the use of a large shoe-horn. This reduces the collections: first, by making it impossible for contributors to get into their pockets and, second, by actually reducing your seating to 750 when you fondly think your full church contains 900. But pardon the mention of such mercenary details. . .

While we are on Communion, many accept a partition that divides the center aisle pews from those on the side aisles. Certainly, some division marker is necessary. But it seems preferable to keep the passage open from the center to the side. There may be times when good order will demand that worshippers approach the altar from the center aisle or from the side ones only. This especially when the aisles are none too ample. Christmas, Ash Wednesday and Palm Sunday and St. Blaise's are examples.

Lack of adequate space is by no means confined to aisles and seating, although it is most common there. The building pastor had better make up his mind that he cannot have his seating and his saving at the same time. As for the architect's seating specifications, test them by the practical experience of your old church or anyone else's old church. And make the spacing with a view to usage by the tall and the short, the thin and the fat. These last may, according to the hero of "Keys to the Kingdom," have a hard time getting through the narrow door of heaven. Let's not anticipate their difficulty by making it too hard for them to get into the pew when they come to church.

The Case For A Catholic Daily

An answer to a letter — *Norma Ann Krause*

AS our readers know quite well, we have been interested for years in the question of a Catholic daily paper. The idea has haunted us and we have dragged it into our pages in many different ways.

When The Sun Herald project was first announced we gave it quite a bit of publicity on several occasions and we watched its struggle with keen interest. We have run letters about it in our correspondence section, too —many times. Most of them were favorable; some of them were cases of special pleading.

Then there appeared an unsigned "attack" on the very idea which was potent indeed, and judging from the private reaction of some of our friends, altogether convincing. We heard more than one say: "So much for The Sun Herald. Impossible!" They were simply echoing the thought of "Journalist" who wrote it up that way in our issue of last June.

There were those who contested the opinion of "Journalist," too; but the following letter has its own intrinsic interest and enjoys, besides, a peculiar note of authority, since it was written by the General Manager of The New York Banner, successor to The Sun Herald.

Editor:

NOW that we have had time to reorganize, settle down and make new plans for future daily republication in New York City, I am wondering if you would give us an opportunity to answer some of the criticisms which appeared in a letter in THE PRIEST on pages 477 to 479 in the June, 1951 issue. I know that your magazine has done a good deal for us in the past in publicizing our work and since the last information carried was on a critical note we thought perhaps you would give us a chance to answer the Cleveland Journalist who was going to town on us with both fists flying.

I would assume from personal experience that the letter writer was none other than my old friend, Joe Breig, of the Catholic Universe-Bulletin. Mr. Breig has oftentimes gone out of his way to criticize us in many quarters but while we were in daily publication for seven months he never took the opportunity to make his views known in our own letter column which would have been open to him or to any members of the staff nor did he take the precaution of getting some of his facts straight.

If you will allow me I will proceed down through the cate-

chism form of Cleveland Journalist and give our answers and if you possibly could, perhaps you could print part or all of this either in your letter column or elsewhere.

The first question, "What is a daily newspaper for?" and the answer, "A daily newspaper is for delivering the news to the people quickly, while it is still news," we agree with wholeheartedly.

It was always our intention to be primarily a daily newspaper serving a local community. It so happened that in Kansas City local circulation did not grow, partly because of the small Catholic population there. We began publication with 2,900 subscribers and although we were too understaffed and too poor to do any organized promotion our circulation grew to 10,500 at the time of our suspension on April 28. We credit this phenomenal growth to our readers who seemed to have spent more time selling the paper than reading it and to all of our kind supporters including the editors of THE PRIEST.

We decided to move The Sun Herald to New York City where we could be a local newspaper and hope to get a circulation sufficient to support the paper through daily newsstand sales. When we left Kansas City 95% of our circulation just happened to be national. We hope to give our national readers much better coverage from New York City and we hope to be a good local daily newspaper serving this community. We also hope to be able to service neighboring cities such as Boston and Philadelphia with same-day delivery.

Many of the following questions and answers in the catechism are based on this misconception that we were trying to be a national daily primarily. Since there is no other Catholic daily in the country and since there seems to be such an interest in the paper from people all over the country we see no reason why they shouldn't support and subscribe to this Catholic daily just as people all over the country subscribe to the New York Times or to the Christian Science Monitor.

As to advertising, we hope to get local advertising for the New York area as well as national advertising. The people publishing The Sun Herald were not primarily interested in publishing a national Catholic daily as Cleveland Journalist insists.

A Christian Approach

We agree with him that the proper and sufficient reason for any publication is that it provide something the people need and can't get elsewhere. It must fulfill a need and not cater to its publishers' desires. We feel very strongly if only on the basis of our circulation jump that there is quite a need to be filled along this line. We feel also that The Sun Herald was providing something that the people need and

want and can't get anywhere else. In spite of its many shortcomings and its necessarily experimental approaches to many of the problems of a Catholic daily and its coverage of the news, there wasn't and there is not now any daily newspaper provided for Americans which was or is staffed by Catholic lay journalists who were trying to give readers a Christian approach to the news of the day and to the problems of living a Christian life in the world.

Our main reason for trying to get a Catholic daily started in this country was a belief that people are being fed not only errors and sensationalism but they are being fed this stuff in a context of secularism that does not take into account the most important fact in the world which is the Incarnation and, therefore, those publishers of secular daily papers are unable to appreciate the true nature of man both as they are writing of him and as they are writing to him. Naturally, this is a very tall order and we make no claims of coming anywhere near doing a satisfactory job of this during our seven months of daily publication, but it was and is our aim.

As to who was putting out The Sun Herald, we don't mind being called a group of neophytes in journalism. While it is true that some of the staff members had no experience in the field of daily newspaper journalism, all of the editorial staff were journalists with some training and experience. We were very well aware, when we started working on the project of a Catholic daily over two years ago, that the question of a Catholic daily had been gone into by dozens and dozens of competent newspaper men who had come to the conclusion that such a project was impossible.

Not An Impossibility

On the basis of our own experience — and it did include seven months of production of a daily newspaper without precedent and without any bigtime backing—it seems very obvious to us that a Catholic daily is not an impossibility. We have also found that all of this discussion of a Catholic daily is generally confined to a very impractical level that necessarily remains in the talking stage in spite of all the competence and the good will of those who do the talking.

For Cleveland Journalist to say that an 8-to-16 page daily newspaper needs an editorial staff of only five or six people shows a great lack of understanding of the practical problems involved. We never had 32 people on the editorial staff. Our entire staff never exceeded 35 and this included not only the editorial staff which had to provide city coverage, wire re-write, our own national and foreign coverage (editorial direction of part-time correspondents), features and columnists; business

staff; circulation staff and a production staff. There would be no point in establishing a Catholic daily if all we did was take news reports from wire services, edit them for space requirements, and slap them into a newspaper.

Perhaps five or six people could do this, however. Most of the work of the editorial staff is in originating and securing material fit for a Catholic daily and not now being produced by any wire services. This is the great task of any editorial staff on a newspaper—to sift through the huge mass of material that constantly flows over editorial desks and to use their background and experience and intelligence to sort out the wheat from the chaff and give the wheat to the readers.

We are planning on a staff for The New York Banner of 45 to 50 people when it resumes daily publication. This will include the editorial staff, circulation department, business department, advertising department, promotion department, and so on. This is a very minimum figure and in the past one of our great difficulties was that we were understaffed.

We do not feel that the people who have been supporting us have been pouring their money down a bottomless rat hole, for they are people primarily of very modest means and we feel a great obligation to them. It was only through their support that we have been able to publish a Catholic daily and it is through their support in the future that we will be able to resume daily publication. Their letters and their sacrifices have always been a great encouragement to us and we feel along with them that they are a very important part of this work.

Vastly Expensive

The Christian Science Monitor was subsidized for the first eight years of its publication but it has been published for some years now and is presently in the black. The initial publication of any newspaper is always very difficult and takes some subsidization before circulation and advertising are sufficient to make it self-supporting.

Our present plans call for the raising of $375,000 before we resume daily publication. This has been very carefully arrived at and it would support the paper for the first six months, after which local circulation and advertising will be able to take over the burden. We are putting subscription funds and designated gifts into escrow towards this sum and it will not be spent until we are ready to resume daily publication. Should we find it impossible to meet this goal we would return to our supporters all of this money. Our accounts are in good hands and we will also have a reserve subscription fund which will safeguard subscribers.

Certainly, a daily Catholic

news service is a great necessity. We ourselves get N.C.W.C. News Service which is a daily service of official Catholic news. We feel, however, that a daily Catholic news service covering all the news of the world can very well grow more naturally out of one Catholic daily paper than it can grow all by itself in a vacuum with no papers to service.

Other Catholic Dailies Possible

No secular papers now pay attention to even the available news services such as N.C.W.C. and R.N.S. We believe eventually that this daily Catholic news service and other Catholic dailies will grow up together in the United States. Our own correspondents and columnists could very well serve other Catholic dailies and if we could once get established we would hope to encourage other Catholic dailies to grow up in the United States serving many local communities.

Certainly we appreciate all the constructive criticism we can get because our task is a very complicated one and as I pointed out it has no precedent to speak of.

We would be very happy if you could use any of the above material to straighten out some of the misunderstanding and misconception which this particular letter may have given rise to. We are particularly interested in having priests of America get a true picture of our work. We are most grateful for the fine support which priests in America and throughout the world have given to our work in the past; in fact, it would certainly be true to say that without the support we have received from them the work we have already done would have been impossible. The letters of encouragement which we receive constantly from priests have been an amazing source of inspiration to us and, above all, the prayers and the remembrances in the Masses which they have offered to God for us have undoubtedly been the factors that have made it possible for us to come this far.

If perhaps it would be well to explain that we had to change the name of the newspaper from The Sun Herald to The New York Banner — Isaias 13:2 because we were unable to clear the title with the existing New York Herald Tribune and New York World Telegram and Sun.

We are just now embarking on a promotion and subscription campaign throughout the country and we would certainly appreciate anything you can do for us in your fine magazine. I hope that I have been able to clarify our work and problems for you and also for your readers. Please remember our work in your prayers, especially at this crucial time.

Norma Ann Krause,
General Manager
The New York Banner
200 W. 24th Street
New York, N. Y.

Code and Cult

P. J. Lydon, S.T.D.

St. Patrick's Seminary
Menlo Park, California

Where can I find a book on the pronouncements of Pope Pius XII?

See "Guide to the Documents of Pius XII" by Sister Claudia Carlen, published by the Newman Bookshop, Westminster, Maryland. (It gives only references to documents.)

Some acts are grave "ex toto genere suo" and others "ex genere suo"; some acts are said to be intrinsically evil and others extrinsically evil. Will you clarify this?

An act is grave "ex toto genere suo" when it is always grave, if deliberate. It does not admit of littleness of matter—e.g., adultery, birth control, heresy, blasphemy, etc. There is no such thing as a venial sin of heresy when the act is deliberate. An act is grave "ex genere suo" when the virtue violated is serious by its nature—such as the virtue of justice. Yet it admits of littleness of matter, since we can have a deliberate venial sin of stealing, lying, etc.

An act is intrinsically evil when it is always evil regardless of the reason for placing it—for example, stealing, lying, birth control, heresy, etc. This act can be always grave or sometimes only venially sinful, depending on whether it is evil "ex toto genere suo" or simply "ex genere suo"—such as stealing fifty cents. Lying is always sinful, but not always mortal. "Some acts are forbidden because they are bad; others are bad because they are forbidden." An act is extrinsically evil when it is forbidden by positive law and is not evil by its nature—e.g., eating meat on Friday, missing Mass on Sunday, etc.

When a person cooperates with another, do both incur a censure when censure is attached to the act?

Not always. Taking immediate part in the evil act—such as abortion—would involve excommunication for both doctor and mother (Can. 2350). Also one who is a necessary cooperator in the act would incur the censure—for example, advice given without which the act would not have been done (Can. 2209, sec. 3). But if the act would have been done in any case without the advice, the censure would not be incurred by the giver of the advice—although he sins.

Is deposition of a cleric incurred "ipso facto"?

Deposition and degradation of a cleric are not automatic, but must be inflicted by a court of five judges (Can. 1576, n. 2) and only for the crime mentioned in law (Can. 2303, sec. 3; Can. 2305, sec. 2).

Is there a new censure "spe-

cialissimo modo" reserved to the Holy See?

Yes. "A Bishop of whatever Rite or dignity, consecrating someone as Bishop who has not been named by the Apostolic See or expressly confirmed by the same, and he who receives the consecration although they are coerced by grave fear (Can. 2229, sec. 3, n. 3), fall 'ipso facto' under an excommunication reserved to the Apostolic See 'specialissimo modo'" (Holy Office, April 21, 1951; A.A.S. XLII, pp. 217-218).

This was occasioned by certain acts or danger of such acts in Communist countries. This new decree does not abrogate the vindictive penalty in Can. 2370.

Does grave fear excuse from censures?

Yes, unless it be a case of a crime that involves contempt for the Faith or Church authority or produces public harm to souls as in the case just mentioned (that is, the consecrating of a Bishop contrary to the authority of the Holy See). A woman who submits to abortion through grave fear of another does not incur the censure (C. of Interpretation, Dec. 30, 1937). This latter case does not come under the principle of Can. 2229, sec. 3, n. 3 (contempt, public harm to souls). It remains a sin.

To incur any censure the person must be baptized and do some external, grave and morally imputable act with sufficient knowledge that a censure is threatened (Can. 2241).

If the religious novitiate was formally entered by taking the habit, for example on July 10, 1950, when is the year complete? The year must be complete before the temporary vows can be made.

The year is complete in the sense of Canon 34, sec. 3, n. 3, at midnight of July 10, 1951. That means, of course, that the vows cannot be taken until July 11, 1951 under pain of nullity of the vows (C. of Int., Nov. 12, 1922). The day on which the habit is assumed is not reckoned, because it is not a complete day, and the last day is counted up to midnight, so that if the temporary vows were taken on July 10, 1951, the profession would be null, as said above.

May the regular chaplain in a hospital or maternity home confirm infants who are in danger of death?

An indult was granted by the S. C. of the Sacraments to this effect on Nov. 18, 1948, but valid only for a year from the date of the rescript, provided a Bishop or the pastor of the district cannot come or they are lawfully hindered because of other work. Chancery offices will know whether this indult has been renewed. It probably was renewed.

A convert to the Catholic Church plays the organ at non-Catholic religious services every Sunday. She gets ten dollars on

each occasion. May she continue to do this?

Formal cooperation in heretical worship is intrinsically wrong and hence she is not allowed to continue. The cooperation in this case is not merely material cooperation. Music is part of the worship and the cooperation of the Catholic is at least implicitly formal (Sabetti-Barrett [1939], p. 160; Jone, "Moral Theology" [1951], p. 70; Merkelbach I, n. 758; etc).

What are the important dates or years affecting the canonical validity of marriages?

Marriages before the Code were regulated, of course, by pre-Code law. For example, disparity of cult, consanguinity, affinity, age, and so on, were not stated then, as they are now, under the code (May 19, 1918). This is a very important date.

Marriages before April 19, 1908 (Easter) were regulated as to form by the "Tametsi" wherever this Tridentine law was in force, with the exceptions made by the Holy See. That law was not published in many places in the U.S.A. From April 19, 1908 ("Ne Temere") down to the Code and after, the law of the form bound all Catholics among themselves or with non-Catholics.

After May 19, 1918, there was an exemption from the form for those "born of non-Catholics" (including those born of mixed marriages) who were baptized as Catholics but who grew up from infancy in heresy, infidelity, or without any religion when they married baptized non-Catholics civilly. They were "per se" valid marriages (Can. 1099, sec. 2).

But any such marriage taking place since Jan. 1, 1949 is null, because the Pope has abrogated section two of Canon 1099. Henceforth, once baptized in the Catholic Church, a person is bound by the solemn form regardless of lack of Catholic upbringing. Canons 1094, 1095, 1096, 1098 and 1099 in the Code affect the validity so far as solemn form is concerned. Disciplinary laws change, but the dogmatic and moral principles affecting matrimony, of course, remain always the same.

John, a Catholic, validly married to Julia, secured a divorce and attempted a civil marriage with Agnes, a non-Catholic. A few years later Julia dies, and John wishes to rectify his civil marriage. What dispensations are needed? Can we get a "sanatio in radice"?

A dispensation from mixed religion or disparity of cult is needed and another from the impediment of crime (Can. 1075, n. 1). He must be absolved from the excommunication incurred by attempting a marriage after a divorce (III Balt., n. 124). A "sanatio in radice" is not given when the marriage was null because of an impediment of the

divine law ("ligamen") even after the impediment has ceased (Can. 1139, sec. 2). The parties must appear before the pastor and two witnesses and renew consent. The Holy See could grant a "sanation," but it generally does not do so (Gasparri II, 854).

Can a cleric wear a black skull-cap?

Yes, if he has the tonsure. We have not this custom in the U.S.-A. Altar boys may not wear it.

Demon Rum!

One of the stories Cardinal MacRory told the late Val Vousden was of a train journey he had in the company of British soldiers. The Cardinal, addicted to the moderate use of snuff and never a meticulous dresser, did not look the part of a Prince of the Church.

A company of British soldiers were ushered on to the Cardinal's train at Portadown. Among those who were put into the Cardinal's compartment—the train was overcrowded—was a slightly inebriated Cockney.

"Gor blimey!" said the amazed Cockney, "you're a priest?"

"Yes, I am a priest," said the Cardinal.

The soldiers studied the clerical garb and the snuff-stained lapels and asked: "Are you a parish priest?"

"I was a parish priest," said the Cardinal.

The soldier took a long, steady look at him. "Guv'nor," he said, "you have my sympathies: they cut me down too; I was a sergeant. Gor blimey, guv'nor, the drink is a curse in any trade."—J. Doran O'Reilly in the **Sunday Chronicle.**

Marks of the True Church

A priest in the Middle West, after drilling his class on the marks of the true Faith, thought it safe to venture the following question in a petty-quiz:

"How is your non-Catholic neighbor to recognize the Catholic Church?"

One of the class, a high-school junior, carefully scrawled that "He can recognize the Church in many ways. First, its priests wear Roman collars. At first sight of a priest, you might say that the Roman collar is like any other shirt, but the collar isn't turned down. Second, the Sisters wear a habit to the floor. Their veil is black and precisely placed."

Sermon Suggestions

January-February ✠ *J. F. Noll, D.D.*

Second Sunday After Epiphany

January 20, 1952

Need For Lay Apostolate

DURING the year 1950, the Catholic Church added to her membership in this country 868,737, representing about 2,500 each day of the year. The growth was even greater because nineteen dioceses sent in no report for publication in the Catholic Directory.

The number of infant baptisms was nearly 1,000,000, an increase over the previous year of nearly 30,000. The number of converts baptized was 121,950, an increase of nearly 3,000 over the previous year. That means that there was an average of 350 converts each day.

Some Thoughts To Develop:

As you are aware converts do not come into the Catholic Church in groups. They may enter Inquiry Classes in groups, but they are always instructed separately towards the end of the Inquiry Class. They are received individually only after they have honestly and willingly expressed their desire to join. In other religions most members receive practically no instructions. All they need to do is to signify, at revival services, that they accept Christ as their personal Savior.

It matters little what they know or what they believe about Christ, as brought out by a number of surveys taken in parishes by pastors. The latest report from an Episcopal parish in Richmond, Va., reveals that one-third of the people seldom went to church; that a considerable number did not know what they believed about Christ! Some of them were not sure that there was a personal God; others hesitated to accept the Scriptures as divine revelation. Most of them are simply nominal members with no definite conviction concerning separate religious doctrines.

Such people would not be recognized as parishioners in a Catholic parish. The census of Catholics would probably run to 33,000,000 or even 35,000,000 if pastors counted all nominal members, whether they were supporters of the Church or not, whether they made their Easter duty or not.

The Catholic Directory, listing only the latest census of parishes, reported the number of Catholics at the end of the year 1950 as 28,634,878.

Conclusion: Every fourth baby born in the United States last year was baptized in the Catholic Church. On this basis our Catholic population should exceed 37,000,000, or a number as great as the

membership of all Protestant Churches combined, even including the nominal membership. A canvass of Protestants in Indianapolis, gathered under Methodist auspices a couple of years ago, disclosed that two-thirds of the Protestant membership was only nominal. The Yearbook of the Federal Council of Churches of Christ in America for 1949 confirmed this as true of the entire Protestant membership. It represented that most Protestants attend a church only a couple of times a year, such as Christmas and Easter. More than 1,000,000 non-Catholics have embraced the Catholic faith during the last ten years. The number would be twice as large if all our people were engaged in a lay apostolate.

Third Sunday After Epiphany

January 27, 1952

Apostolate Of Good Example

LAST October there was held in Rome a World Congress on the Lay Apostolate of an international character. It was planned in 1949 and was designed to discuss the need of enlisting all Catholic people in an apostolate something like what the Christophers are expected to carry on.

Every Catholic, of course, was initiated into the priesthood of the laity through the Sacrament of Confirmation. He had been a follower of Christ from the day of his Baptism. As followers of Christ, and more particularly soldiers of Christ, they are expected not to live unto themselves alone but to bring into society the religious and moral principles of their divine religion from early childhood until old age.

The agenda of the Congress covered every field in which Catholics live and in which they are either influenced adversely or in which they themselves influence others favorably.

Some Thoughts To Develop:

Catholics have been implored and urged to become active in the promotion of religion and morality under the name of Catholic Action during the last thirty years by Pope Pius XI and Pius XII, but there has been a very feeble response.

We have the St. Vincent de Paul Society, which not only serves in a material way, but does a great deal of spiritual work, accepting assignments from the pastor to visit the sick, fallen-away Catholics, families whose children are not attending Catholic schools, etc.

Then we have the Legion of Mary, representing possibly only two or three per cent of the available people in the parish, doing much the same kind of work, gathering a parish census, each overseeing a small portion of the parish territory, calling on people of their sex who have contracted an invalid marriage in the hope of having it rectified, etc.

But the apostolate of good example is the first obligation of every Catholic. He has the truth and should not compromise. He has had the Ten Commandments explained to him many times, knows

what is right and what is wrong, and that he must live in keeping with his knowledge.

That is what St. Paul means when he says one should live by faith. He does not merely mean that he should believe, but that he should live in keeping with what he believes.

If he believes that sin is the only evil in the eyes of God, that it has eternal consequences, then he should avoid it at any costs. If he believes that his ultimate goal is happiness with God, then he should strive every day to make himself worthy of that supernatural everlasting joy. If he believes that grace is the most precious gift that God could confer on him in this world, he should want it, should preserve it and, of course, use the means, such as the frequent reception of the Sacraments, to enable him to retain and increase it.

The one who does this—and every Catholic must do it — edifies others, wins for himself their respect and admiration, forms a character which must wholesomely influence his friends and acquaintances.

No good Catholic will patronize any of the evil literature which is circulated in every community. No Catholic should ever attend a motion picture which is on the "B" or "C" list. Both are detrimental to morals and, therefore, cannot be patronized with a clean conscience.

But most of our American people lack the instruction of the Catholic. They are not practicing members of any religion. Therefore, they can be influenced only by those who are instructed, and those who live in harmony with what they have been taught through a divine Church. This Church must be absolutely certain of its position, its teaching, and its moral and social principles.

In this country we Catholics number fully twenty per cent of our population. Each one should try to be spiritually helpful to four others. He has that opportunity in his own neighborhood, at his place of work, in his social contacts. Most Catholics live in our cities where they number from one-third to one-half and more of the entire population, which means that they would need to influence only two others or one other. Unfortunately most of them become followers instead of leaders; some of them become victims of the secularism which surrounds them instead of trying to combat that secularism at least by their example.

Christ imposed on all his followers the obligation of "letting their light shine before men." If there be any one whose cause we should try to assist and promote, it is that of Christ, Who loved us with an infinite love, Who gave us, without any merit on our part, the gift of the true faith, and Who placed at our disposal the many divine, supernatural helps for our own sanctification.

If there be any lesson taught forcibly in Holy Scripture it is that God punishes in a physical way a nation, as He is now punishing most of the nations of the world, when people sworn to follow Him and serve Him, drift away from Him.

Those Catholics who boast that they never talk about religion should feel ashamed of themselves. The Catholic man or woman married to a non-Catholic will never be excused by Almighty God for not trying to convert his or her

partner. They are their own worst enemies when they neglect to do that, because it shows a lack of genuine love. They run the risk of being separated eternally instead of united in Heaven, together with their children.

Conclusion: Select for yourself the one or two or three persons whose thoughts you will try, by your example, to lift to the consideration of higher things. Meanwhile, pray that God may be as good to them as He was to you in calling you to membership in His own Church.

Fourth Sunday After Epiphany

February 3, 1952

Catholic Press Month

THE month of February is Press Month, when all Catholics are reminded of their obligation in conscience to subscribe for, and read at least one good, instructive Catholic weekly, and one other religious periodical.

Today most dioceses distribute a paper founded or authorized by the Bishop chiefly for local circulation. More than half of these papers, however, are a combination of a diocesan and national weekly which enables the editor to have greater news and instruction coverage, while it also reduces costs.

In practically every letter from the Holy See commending a Catholic paper, the praise is directed chiefly to the instruction carried in the paper, because the mere publication of news does not tend to make the people better Catholics.

We have referred to the obligation binding on the conscience of parents to receive a Catholic paper into their homes. Surely this statement does not need any proof, because who would suppose that Almighty God would excuse Catholics, who spend a great deal of money on secular newspapers and magazines, from patronizing one whose only purpose is to instruct, to stimulate the members of the family to live their faith better, while acquainting them with what is going on over the entire world as religion is affected?

For instance, there is practically no reliable news carried by the secular press on conditions behind the Iron Curtain. The American Press is not permitted to have uncensored agents in Russia, Poland, Hungary, Czechoslovakia, Roumania, or Bulgaria. But most of these countries have, for centuries, had close relations with Rome, and have had one thing in common; namely, religion.

Representatives of the secular press in other countries must supply fresh news every day, and too often they report rumors which may not at all be in harmony with facts. But these papers never make corrections.

The Catholic Press Association of the United States has representatives in these same countries who hear of these rumors and, because they serve a weekly paper, they have plenty of time to run the rumors down. If they are false, the people are so informed through the Catholic Press.

In our own country there has been in every decade some organized movement against the Catholic Church, but the secular Press seldom refers to it. The people depend on the Catholic Press to keep in touch with these activities.

Conclusion: During Press Month take a real firm resolution not only to place a subscription for a Catholic paper, but to read it along with other members of your family from beginning to end. You have a whole week in which to do this.

Septuagesima Sunday

February 10, 1952

Prepare Now For Lent

THE Church today begins her preparation for Lent, imitating Religious Communities in the early centuries, some of whom observed a period of fast and abstinence running for seventy days. Others observed sixty days; others fifty days, and the general rule for all the faithful has been forty days imitating Christ's own period of fast and abstinence.

The word "Septuagesima" means seventy; Sexagesima, sixty; Quinquagesima, fifty and Quadragesima, forty.

The priest appears in violet vestments at the altar today. These are a symbol of penance and sorrow.

The Collect for this Sunday contains that thought, reading: "O Lord, we beseech Thee, graciously hear the prayers of Thy people; that we who are justly afflicted for our sins may, for the glory of Thy name, mercifully be delivered, through our Lord Jesus Christ."

In the Epistle St. Paul compares our struggle in this world for a heavenly crown with a race in which many participate, but in which only one is crowned.

The gospel ends with a similar sentiment, which, if not properly interpreted, might throw a scare into nearly all good people. That sentence reads: "For many are called, but few are chosen." The better translation would be "the many" which means "all" are called to enjoy eternal bliss with God in Heaven, but "few" by comparison to the "all" will ever reach that glorious destiny.

This is not difficult to grasp if you only take account of the people in your own town or city. How many of them would be ready for Heaven, do you think, if they were to die suddenly without any opportunity to repent? I am sure that you would agree that comparatively few, if any, would be worthy of immediate entrance into Heaven, because "into Heaven nothing defiled can enter."

Conclusion: There is good reason to believe that Catholics who die that way will fare worse if they were living no differently than most people do, because in God's eyes they are greater sinners. How about yourself? Do you not think you need a preparation for Lent, and then a serious observance of it?

MAGAZINES DISAPPROVED

by the

National Organization Of Decent Literature

JANUARY, 1952

PUBLICATIONS FOUND OBJECTIONABLE BY THE DECENCY COMMITTEE

COMIC BOOKS

All True Crime
Amazing Detective
Apache Kid
Blackhawk
Black Magic
Crime and Punishment
Crime Can't Win
Crime Cases
Crime Detective
Crime Does Not Pay
Crime Exposed
Diary Loves
Fight
Fight Against Crime
Girl Comics
Girls Love Stories
Guilty
Headline Comics
High School Romances
Journey Into Unknown
Love Adventures
Love at First Sight
Love Confessions
Love Memories
Lovers
Love Experiences
Love Letters
Love Problems
Love Romances
Love Tales
Man Comics
Mystic
Penalty
Police Comics
Private Eye
Real Clue
Real Love
Romantic Adventure
Romantic Confessions
Romantic Love
Space Detective
Spy
Strange Worlds
Suspense
Tales from the Crypt
Teen-age Romances
The Perfect Crime
Top Love Stories
True to Life Romances
True Secrets
Two Fisted Tales
Two Gun Western
Wanted
Witches Tales

POCKET-SIZE BOOKS

AVON PUBLICATIONS

Amboy Dukes
Aphrodite
As They Reveled
Buhu
Call Her Savage
Cry Tough
Dangerous Love
For a Night of Love
Gas-House McGinty
Geraldine Bradshaw
Home to Harlem
Hope of Heaven
Judie Greenway
Kept Woman
Line on Ginger
Madam Is Dead
Midsummer Passion
Musk, Hashish and Blood
Nigger Heaven
Ninth Avenue
Perversity
Possess Me Not
Ship of Ishtar
Song without Sermon
The All-American Fiction Reader
The Chastity of Gloria Boyd
The Collected Works of Pierre Louys
The Woman Aroused
Untamed Darling
Woman and the Puppet

BANTAM PUBLICATIONS

An Affair of State
Angel's Camp
Anna Becker
A Rage To Live
A Room On The Route
Bright Feathers
Low-down
Scottboro Boy
So Many Doors
The Chinese Room
The Strange Woman
Thieves Market
What Makes Sammy Run

DELL PUBLICATIONS

Celeste, The Gold Coast Virgin
Crosstown
Diamond Lil
Gone to Earth
He Had Three Love Affairs
Leave Cancelled
To a God Unknown
The Sunnier Side
Untamed
You Play the Black and the Red Comes Up

GOLD MEDAL PUBLICATIONS

A Man of Parts
Bargain in Blood
Cassidy's Girl
Cocotte
Crokett's Woman
Curtain Never Falls
Gay Ghastley Holiday
Get Out of Town
Hell-Bent For Danger
Hill Girl
House of Flesh
I Have Gloria Kirby
I'll Find You
I, Mobster
Judge Me Not
Murder for the Bride
Satan Is A Woman
Shanghai Flame
State Department Murders
Stolen Woman
The Brass Cupcake
The Chinese Keyhole
The Decoy
The Killer
The Sure Thing
The Tormented
The Violent Ones
Thunderclap
Westport Landing
Women's Barracks

PERMA

The Well of Lonliness
Unconquered

LION PUBLICATIONS

All Thy Conquests
Arena of Love
Dark Tunnell
How Sleeps the Beast
Slight Case of Scandal
Spring Riot
The Big Nights
Trouble Follows Me

POCKET BOOK PUBLICATIONS

Big as Life
Combat
Decameron
Did She Fall
Face of a Hero
Freud, His Dreams and Sex Theories

Kitty
Lord Johnnie
Nana
Rampart Street
Rain in the Doorway
Sexual Feeling in Married Men and Women
Skin and Bones
Tales of the South Pacific
The Bishop's Jaegers
The Glorious Pool
The Great Short Stories of De Maupassant
The Hepburn
The French Quarter
The Night Life of the Gods
The Man with the Golden Arm
The Painted Veil
The Postman Always Rings Twice
The Sexual Side of Marriage
The Story of Mrs. Murphy
Turnabout
Without Magnolias

POPULAR LIBRARY PUBLICATIONS

Adios O'Shaughnessy
Awake to Darkness
Her Life to Live
It's A Free Country
Please Send Me Absolutely Free
Season For Passion
Soldier's Daughters Never Cry
The Magnificent Courtesan
The Spring of Love
The Traitor
The Wolf That Fed Us
This Woman Is Mine

PYRAMID PUBLICATIONS

Madeline
Roadside Night
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Book Reviews

The Pillar of Fire
by Karl Stern

Harcourt, Brace and Company, New York, 1951, pp. 310, $3.50

THIS is the story of the conversion of a psychiatrist from Judaism to the Catholic Faith. It is not only the narrative of a spiritual pilgrimage but also a well-balanced autobiography (especially a psychograph) which includes a moving, eye-witness account of one of the greatest tragedies of our time, the persecution of the Jews in Germany.

Nowhere has this reviewer found a more vivid or stirring portrayal of the ruthless treatment of the Jews, the break-up of their homes and their liquidation on a gigantic scale than in the pictures which creep unobtrusively and incidentally into this moving narrative. The pictures are all the more overwhelming because they are presented so calmly, objectively and with no conscious effort to stir the emotions. The brutal facts do that.

Dr. Stern's spiritual Odyssey takes him from a small town in southern Bavaria where he was born and where several of his ancestors had been rabbis, to Munich where he begins the study of medicine. After his escape to England, he engages in research work in neurology and finally emigrates to Montreal where he now practices psychiatry.

The volume presents a warm, friendly and illuminating picture of the Jews which will help Christians to gain a better and more sympathetic understanding of the children of Israel. It gives a penetrating insight into what conversion to Christianity means to the Jew.

"Not only must the individual die with Him in order to live" points out the author, "it is the whole people that must die with Him. By some mysterious twist of fate the Jews are the only peo-

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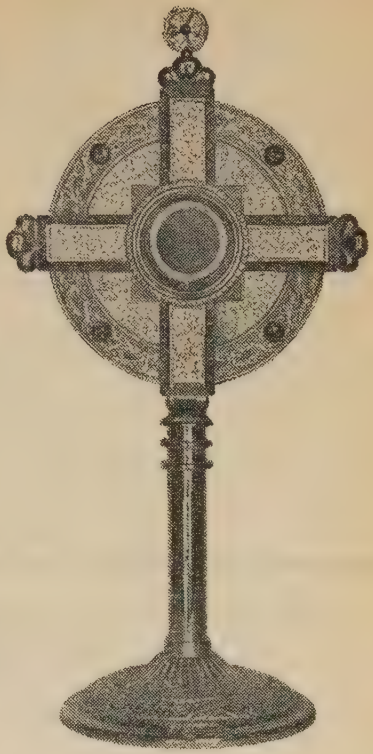

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ple which cannot remain a people and be Christian at the same time."

Helpful Insights

Insights such as this render the book as helpful for the Christian as his brilliant exposition of Christianity renders it serviceable for the Jew. Like Father Raphael Simon and David Goldstein, Dr. Stern discovered that Christianity is but the blossoming of Judaism, the fulfillment of the prophecies of ancient Israel.

"There was nothing," he says, "I had to give up. On a spiritual plane Christianity is Jewery. It is Jewery led to its fulfillment. There is no essential truth of the Old Testament which the Christian denies."

This is a superb book brilliantly written, abounding in flashes of spiritual insight, scholarly yet aglow with dramatic power and warm human sympathy. It is European scholarship at its best. It will divest a Christian of the last vestige of anti-Semitism and it will disclose to the Jew the long-sought Promised Land, the fulfillment of the prophecies of Israel and lead him to the feet of Christ, his Messiah and his God.

This reviewer has read scores of convert biographies, enjoyed all of them and caught in each the glimmerings of the mysterious working of divine grace. "The Pillar of Fire" will rank with the best ever written. Indeed, it de-

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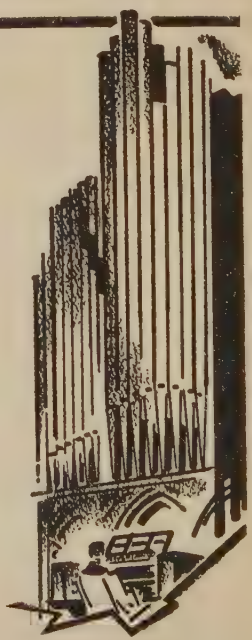

Book Reviews

serves a place along side of Newman's classic "Apologia" and will live as long as the human soul seeks God and the fullness of divine truth.

This book is a "must" not only for the priest but for the literate layman as well. It deserves millions of readers. To miss reading it is to miss a priceless treat. One warning, however, should be sounded in advance: Once you begin it, you can't lay it down till you have come, breathless and enraptured, to its thrilling end. — John A. O'Brien, Ph.D., University of Notre Dame.

Capital Outlook

Continued from page 14

ed almost immediately by a committee of Knights' officers which confronted him with the true pledge, bylaws, and purpose of the organization with a demand for a retraction.

Such prompt and positive methods of answering local professional bigots have a double value of timeliness, in refuting false charges while they are of immediate local interest, and in reaching out, via the press, to squelch the libels before the general public.

A complete letter of apology was published in the "Shreveport Journal" (November 12). A second letter from the Knights, reviewing the incident, setting forth the real pledge and announcing the acceptance of the apology "in the interest of Brotherhood and National Unity" followed the minister's retraction.

* * *

COWBOY BIGOTRY: Harvey Springer, the cowboy evangelist,

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Our Sunday Visitor

HUNTINGTON, INDIANA

who at one time was noted for his vicious anti-semitism now gives "top billing" to the "Papists" as the object of his diatribe. So reports Nathan Perlmutter (Bulletin, October 19) in "The Nation." Under the name of the American Protestant League, cowboy Springer "is busily exporting a hate-the-Catholics virus thinly coated with sex, sensationalism and religion," reports Perlmutter.

Much of Springer's current material is such that it does not bear repeating here. He has used, however, the thoroughly discredited and false "Knights of Columbus Oath" (see above). When an Oklahoma minister distributed copies of Springer's reprint of the "oath," and was promptly sued for libel, the minister pleaded guilty. Springer, according to Mr. Perlmutter, "branded the retraction 'spineless and dictated by Rome.'"

"Harvey Springer is riding high in the saddle these days. The 'anti-Catholic' line of his sermons and pamphlets is moving briskly, and the audiences at the tabernacle (in Denver) are noisy and generous."

* * *

HOLLYWOOD ON BIRTH CONTROL: The life of Margaret Sanger, who pioneered Planned Parenthood throughout the world, has been slated for motion picture production early next year.

The new venture is no "shocker" movie offered by one of the recognized companies but will be sponsored by the shadowy Women's Producers Group, Inc. and presented as the heroic saga of a great crusader.

Hedda Hopper, Hollywood columnist, revealed that the deal was formally arranged only a few weeks

ago when Mrs. Sanger, who is now 68 and residing in Tucson, Arizona, turned over the rights of her life story to the new group.

Women's Producers Group, Inc. is supposed to be made up of seventeen women from all parts of the nation. A Mrs. Arnold Stoltz and Mrs. Harry H. Thomas, directors of the organization, announce that all needed finances have already been raised and that the movie has received endorsements from hundreds of women's clubs and church federations. Hedda Hopper said that Ida Lupino is the choice to play Margaret Sanger and that she will turn over her salary for the role to one of the Sanger foundations.

Margaret Sanger, long a widely-know birth control leader, had dropped from the public eye and was living in semi-retirement until she was accorded nation-wide publicity via The Reader's Digest's July issue.

Currente Calamo

Continued from page 6

subject of a lecture at the Catholic University before a capacity audience.

NEED EXTRA MONEY?

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NON-SECTARIAN as well as Catholic welfare agencies find that most people like to give for the joy of giving and not because someone has embarrassed them in public. This explains why so many of the smaller organizations are being favored over those which have large reserves.

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Father Parente noted that reviewers are in two camps on the book: Many praise it as balanced, impartial, critical, and incontrovertible; the others, according to Dr. Parente, who know all the sources and have a personal acquaintance with the facts, condemn it. Dr. Parente made his own position crystal clear: "I am in favor of those critics who unanimously condemn the book as uncritical, pseudo-scientific, biased, and misleading."

Dr. Parente, like other critics of Miss Graef, singled out the fact that Miss Graef had made one visit only to Konnersreuth and had spoken with Therese for only a few moments. Her explanation of the fast, which she has herself confessed as one of the weaker sections of the work, he termed "preposterous."

"Hysterical stigmata and the mystical stigmata have nothing in common," he continued. "Hysteria never produced a real lesion, a wound, and the character of Therese Neumann has no trace of hysteria."

Dr. Parente also cited the case of St. Gemma Galgani who "was declared hysterical by more than one doctor when her stigmata first appeared."

What About Vinson?

"NOTHING is more certain in modern society," he wrote, "than the principle that there are no absolutes, that a name, phrase, a standard, has meaning only when

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THOMAS E. DAVITT, S.J., Ph.D.

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What is the basis of a citizen's obligations to obey a just law? Does the command or prohibition of legal enactments issue from the will or from the intellect? What is a penal law, and in what respect does it bind under pain of sin?

These questions, which have been mooted among philosophers and theologians for many centuries, are discussed and critically examined in this work by Father Davitt. The author first presents the views of six eminent authorities who favor the opinion that the will is superior to the intellect, beginning with Henry of Ghent and ending with Suarez. Then in six chapters he presents the contentions of those on the side of the intellect as being superior. This group opens with Albert the Great and closes with Bellarmine. These divergent opinions about the role of the will and intellect in the theory of law lead to far-reaching conclusions.

In each instance the author is at pains to set forth the conclusions with regard to penal law, to what extent it obliges in conscience. As with many other basic concepts, the one that concerns the nature of law has manifold practical consequences.

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associated with the considerations that gave birth to the nomenclature." He is Chief Justice of the Supreme Court, the author of that shocker; and we felt a little sick.

A worthy successor of old Holmes whom almost everybody continues to worship in spite of his complete relativism. We trembled to see the making of a jurisprudence that would hand us all over to the Hitler to come if and when he comes.

Holmes had written, "I hate facts. I always say that the chief end of man is to form general propositions—adding that no general proposition is worth a damn. Of course, a general proposition is simply a string of facts." On the face of it, it did look as though Vinson were a true disciple.

We are very glad then to report that the statement of the Chief Justice does not mean what it seems to say, that it was widely quoted out of context, that, on the authority of the editor of The Catholic Standard, Fr. Philip Hannan of Washington D. C., the Chief Justice subscribes to no such immoral and eventually contradictory tenet. After study and investigation and inquiry from associates of the Chief Justice, Fr. Hannan asserts that Vinson believes "in the moral absolutes which are the basis of law as they are the basis of religion."

An injustice has been done the Justice! We are happy to publish this clarification and we are indebted to Father Hannan for his fairness.

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Correspondence

'Southern Parish'

Editor:

I WAS very sorry to read your head-in-the-sand review of Fr. Fichter's book. I was in hopes that that attitude had passed from serious students of the Church in this country; but you sounded like the critics of Fr. Elliott Ross' article in The Ecclesiastical Review some twenty-five years ago. Fr. Ross was the first I know of to sound the note of alarm against our complacency in the face of our rapidly growing numbers—by immigration —and our airy treatment of leakage.

Having shown that some of his figures were doubtful, his critics paid no attention to the facts in the case and resumed the old ostrich attitude.

However, some of us were moved to take samples and study our parishes, and the results showed that "leakage" was altogether too mild a word. I have yet to read a single parish analysis showing anything cheerful. Fr. Fichter has merely shown what every pastor learns when he searches his parish standings for quality and quantity.

The flurry over the report of the Pope's remarks on rhythm are just one more evidence of how skin-deep many of our supposedly best Catholics are when confronted with a difficulty. Talking to a hard-working member of the Legion of Mary I might have had hold of the head of a planned-parenthood group. All the cant lies they tell

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came as trippingly from her tongue as any I had ever heard. And many others of the same stripe.

The flaws and errors in Fr. Fichter's book are doubtless all that you claim, but the overall impression that you give is as an electrical engineer remarked of the description of a new machine: "It's all true, but you might as well describe a locomotive and use 90% of your space on the whistle."

Sincerely,
H. D. Buchanon
St. Joseph's Church
El Paso, Texas

A Correction In Names

Editor:

MAY I point out that Chair of Unity Octave is to be preferred to Church Unity Octave as the name for the devotion observed between January 18 and 25.

My authority for this statement is found in "Father Paul of Graymoor" by the Reverend David Gannon, S.A., page 269, as follows:

"To distinguish the Octave founded by Father Paul from other ecumenical movements for Unity, the Sacred Congregation of Rites at Rome in 1927 gave it a sub-title—Chair of Unity Octave."

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'Negro Priests and Seminarians'

Editor:

BEING a priest from the Negro missions of America, I read with keen interest the article entitled

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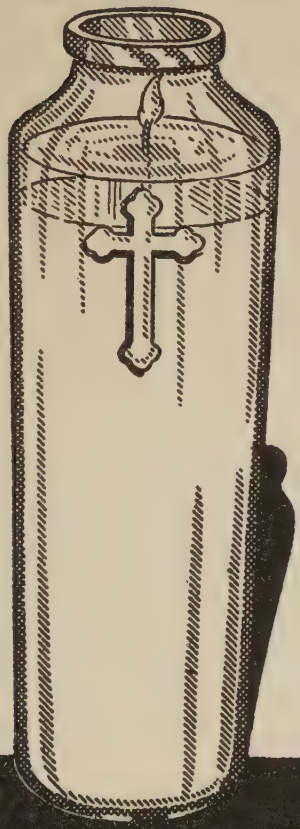

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"Negro Priests and Seminarians" in your issue of August, 1951. The author has admirably presented some of the problems connected with the formation of the American Negro clergy. Priests reading this splendid account cannot but be moved to sympathize with the efforts being made to foster development of competent American Negro priests.

However, there are two statements in the article which I think need correction, and this I attempt to do here:

1) "The first native Archbishop in the Americas was a Panama Negro, Francisco Victoria, S.J., who became Archbishop of Trujillo in Peru in 1758."

It is quite certain that Archbishop Francisco Xavier de Luna Victoria was not the first native Archbishop of the Americas. Mexico's great Catholic historian, Father Mariano Cuevas, S.J., mentions that Alonso de Cuevas y Davalos, Archbishop of Mexico (died 1665) was born in Mexico City, November 25, 1590. ("Historia de la Iglesia en Mexico," Vol. III, p. 108. Editorial Patria, Mexico City, 1947.)

Likewise Pardo de Figueroa, Archbishop of Guatemala from 1742 until his death in 1751, was born in the Americas—Lima, Peru. ("Esquipulas," by J. Luis Garcia, Editorial Oriental, Jalapa, Guatemala, 1940.)

As to the Negro ancestry of Luna Victoria, it is quite probable that he was not a Negro, though the contrary has been stated for many decades. I came to this conclusion after an extended inquiry (including correspondence with the Archbishops of Panama and Trujillo, sees once occupied by the Archbishop in question). The results

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were published in the "Journal of Negro History" (Washington, D. C.) for October, 1948. Anyone who can produce an indisputable proof for the Negro ancestry of Archbishop Luna Victoria will be doing a great favor to Negro Catholic history.

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Lastly, none of the sources I consulted records Archbishop Luna Victoria as having been a member of the Society of Jesus, though he was a staunch friend of the Jesuits who conducted the university which the prelate founded in Panama. (One of these sources is a history of the Bishops of Panama, written about two decades ago by a former Bishop of the same see.)

The Archbishop of Marianna

In passing, I might mention that one of Brazil's most famous and saintly Bishops was a Negro (and one unmistakably so), Dom Silvero Gomes Pimenta, who died in 1922 at the age of 82. He was Archbishop of Marianna. A man of unusual talents, he is the first Brazilian cleric ever to be elected to the National Academy of Letters of Brazil. He came from a very poor family, which, as he wrote, experienced the pangs of dire poverty. Many biographies have been written concerning him, one having as title the Portuguese equivalent for "The Black Archbishop." In the spring of this year, I had the good fortune to know more of this Negro Bishop from one who saw him. Bishop Gerardo Proenca Sigaud, S.V.D., of Brazil, who was visiting

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Rome. Bishop Sigaud was confirmed by Dom Silverio.

2) "Because of the increase of Negro seminarians in recent years, it is estimated that there will be 1,000 Negro priests in 1960 (as against 33 in 1950)."

Would that such were the case! But alas, the estimate is an exaggeration. At present there are fewer than 150 Negro youths studying for the priesthood (most of whom are students of St. Augustine's Seminary, Bay Saint Louis, Miss., which has given 26 Negro priests to the United States). Of this number, less than 30 are in the course of philosophy. It takes, as we all know, at least twelve years to complete the ordinary course. Without even deducting the number of those who will leave for one reason or another (no insignificant percentage, as every priest knows), we may ask: "Where will the 800 and more Negro priests come from to bring the number to 1,000 in 1960?" Indeed, if by 1960 there are 100 Negro priests in the United States, that will be an unexpected achievement.

These remarks do not intend in any way to detract from the general usefulness of the splendid article.

May I congratulate you on the timely and stimulating articles which you publish periodically concerning the Negro Apostolate.

Devotedly yours in Christ,
Carlos A. Lewis, S.V.D.
Collegio del Verbo Divino
Rome

Item: 'Unlikely Seminarians'

Editor:

IT takes me a long time to catch up on my reading, but these days

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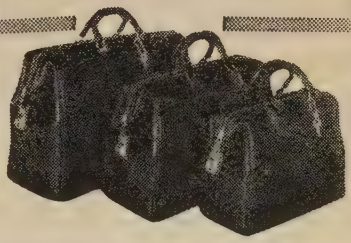

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"on" are a big help. About those articles on the "unlikely seminarian": don't you really think the two rebuttals argued around the point?

God expects us to use prudence. The supernatural is built on the natural in our ordinary scheme of life. Bishops are begging for vocations, and every year too many promising candidates — naturally speaking—are dropped from our seminaries or leave there from lack of encouragement.

Because of some work I did, I recently have been in rather intimate contact with eight seminaries, preparatory and major, and I am willing to make the categorical statement that "encouragement of vocations" is almost forgotten in modern seminaries. The ideas of "trial," "testing," "repression," are paramount.

We must take modern American youth, treat them like men, help them become saintly and learned, and form them into modern American priests. The substance is the same; the circumstances have changed. More personal direction and understanding must take the place of the "caveat," the "si redeas," and the "clip."

And, most important, the mounting tension must go! It is a grave sin against charity to let a man get into 3rd or 4th theology and then let him go. Certainly the seminary is lacking which can't find immediate defects until five or six years have passed.

Sincerely yours,
Sacredos
Rochester, New York

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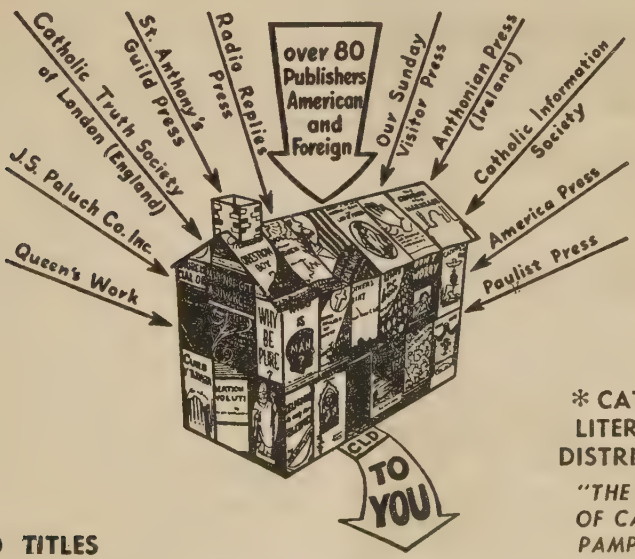

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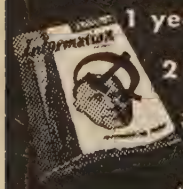

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Charity with Four Feet

Editor:

CLOSE to 12,000 live animals now sent in relief and rehabilitation by church-motivated groups in our country is the newest and latest fact about Noah and a streamlined ark in America. From some twenty collection centers as from so many landing places of the ark in America these live animals have gone forth to twenty foreign countries and into needy spots in the United States. The report of one animal alone, a Holstein heifer, thus released from the decks of America's religious ark of charity, shows that from April 3, 1950 to February 20, 1951—less than a year—this one animal produced 13,943 lbs. of milk and 520 lbs. of butterfat for needy persons overseas. Her first calf, a bull, weighed 750 lbs. in its first eleven months. These "live relief" and donated heifers have now grown into rehabilitation herds overseas.

Returning expellee refugees are relocated where possible on overseas reclaimed wasteland. Naturally, they find it hard to establish and develop at once a satisfactory life. To these deserving refugees, the church-motivated donations of live heifers from individuals, church groups, and civic folks here, provide a timely uplift: milk, meat, butter, and finally leather to strengthen bodies and uplift souls in refugee lands.

The Year-round Heifer Project Committee of America, as an inter-church effort, enjoys a steady encouragement by and membership in the Catholic Rural Life Conference. Participation by our National

Correspondence

Catholic Rural Life Conference has both endeared our Rural Life Conference to co-workers in Heifers for Relief Project Committee, and has carried, with other participants, the name of sympathetic rural America to displaced but deserving rural peoples here and overseas.

Sincerely,
H. J. Miller
Whiting, Indiana

Compulsory Service

Editor:

THE PRIEST has fallen short of what we expected when it first appeared. Maybe we expected too much. A few words will explain why I say this.

Lately the militarists of America, in some cases illegally practicing propaganda methods, have been trying to force a vicious system of compulsory military service on this country. Some months ago a piece appeared in **The Priest** telling of the alleged advantages of such training. I wrote to you in an attempt to present the other side, a devilishly black side, too, of this evil system. But though months have passed no piece, by anyone, against compulsory military service has appeared in **The Priest**, thus putting it on record, by not presenting both sides, as in favor of this peace-time draft.

Has **The Priest** too bowed to our military masters? It certainly looks so. The Catholic Press generally with exceptions like the "Brooklyn Tablet," has either avoided this subject or dealt very mildly with it. Such evils as issuing contraceptive devices to soldiers on leave have been treated

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Will & Baumer Candle Co., Inc. Back Cover

with practically complete silence. Has America reached the stage where the Army and the militarists are above criticism? Apparently, yes.

A syndicated piece telling of the evils of compulsory military service appeared in some Catholic papers—**after the Senate had voted in favor of this system.** Why did not this piece appear earlier? The question has been before the public for months and it certainly affects the lives and the welfare of millions. Maybe when American youths are thoroughly Hitlerized and Stalinized the evil will be recognized but it will be too late then.

Sincerely yours in Christ,
"Sacerdos"

Ohio

A 'Hint' From A Reader

Editor:

AT one time some priest suggested you run a column of "clerical hints." Although you aren't editing Popular Mechanics for the priest, I want to pass this on.

I usually carry a couple pages of the Ordo in my Breviary. Since I have one of the small size, the pages stick out. The particular edition of the Ordo I prefer is not perforated. I solved both problems by having the local printer cut down the size of the Ordo and convert it into a pad — like a scratch-pad. Although priests are all different and have their own ways, this suggestion might save someone some time.

As always, in Christ,
Vincent Le Moine
St. Xavier's Church
Junction City, Kansas

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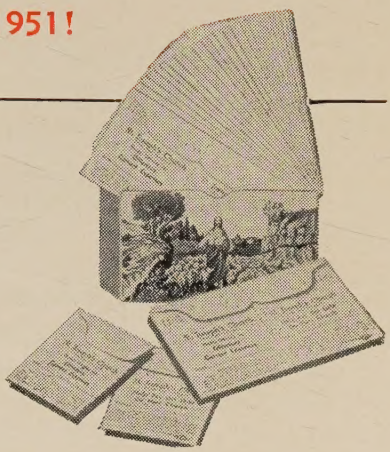

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